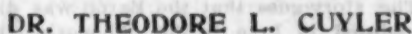


WEDNESDAY, OCTOBER 8, 1902



## URGE

your friends to take your paper. As a Christian, you believe you should urge your friends to live right. Why not suggest the best in reading for their spare moments? You cannot get pure water from an impure spring. If the spring of life is made impure by unfit reading, what is to be expected of the life?

### ZION'S HERALD

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### FIELD DAYS OF A FIELD SECRETARY

REV. EDWARD M. TAYLOR, D. D.

SOME one did up a fine truth in rather a taking way, when he said, "You can't have even fun unless you work." If that sentiment is true, I am as full of fun as an egg is of meat during these glorious fall days, campaigning for missions through the regions of the Northern New York Conference. It is the time of year "when the frost is on the pumpkin and the corn is in the shock," recalling the mellow memories of nutting time in the days of a lost boyhood. What joy to be alive on such crisp mornings, feeling that you are ready to spring with a bound into the work of the day! There are six districts in the Conference manned by presiding elders and district missionary secretaries whose zeal and energy in the Open Door Emergency are contagious in all the charges under their care. A five weeks' campaign was arranged by these men including the entire territory of the Conference, into which the field secretary of the division was invited as an assistant. The work may be summarized as follows: Group meetings were held in thirty-six different stations; in the greater number of these afternoon and evening sessions were held. The afternoon services were devoted to the presentation of missionary papers by the pastors of the charges included in the group, with an open parliament conducted by the field secretary. The evening service was given to an address on missions by the field secretary.

tary. In this itinerary seventy missionary meetings were held within the bounds of the Conference, two-thirds of the ministers in the Conference prepared and delivered missionary addresses and more than twelve thousand persons were reached in the various audiences assembled during the campaign. This work is already showing its results in the increase of missionary collections in the Conference. As these words are being written information is received that the Genesee Conference now in session has this year forged ahead fifteen hundred dollars in its missionary collection.

### Side Lights and View Points

The perfection of rest is a suitable change of labor. This is secured by turning aside now and then along the line of travel and noting points of historic interest. The Conference is the possessor of a much treasured relic pertaining to primitive days. It is a small Bible once owned by Bishop Asbury and used by him in his pioneer work through this region. This treasure is guarded very carefully by the secretary of the Conference. It is brought forth once a year and presented to a general view. That occasion is the opening of the Annual Conference. When the Bishop conducts the devotional exercises at the opening of the Conference he reads the Scripture lesson from this Bible; after that it is taken again in charge by the Conference secretary and committed to its resting place in the archives of the Conference for another year. If you know the secretary real well, and he feels you are all right, a wandering Methodist pilgrim may get a glance at this relic between the sessions of the Conference.

### Old War Days

Northern New York is rich in places and names associated with the Indian and Revolutionary war times. I have in my journey followed the trail of Cooper's Pathfinder for one hundred miles. My host stood with me before the falls in the Oswego river and pointed out the very spot on the brow of the cataract where he thought the famous Indian Sachem shot the rapids in his birch canoe. Who could have heart to disturb a faith like that?

At Remsen I was permitted to examine an old German writing desk, once the property of Baron Steuben, the eccentric military character who drifted into American history during the Revolutionary War. The desk is now used as a sideboard in the home of its present owner. As the hostess passed me the fruit from this historic piece of furniture, I gave imagination a little play for a moment. At that desk I saw the old Baron seated in his German military uniform writing some of those letters to General Washington that put courage and hope into the American heart in an hour when despair prevailed. This is the old German who reorganized the army at Valley Forge and helped Washington transform that straggling, disheartened band of Continentals into the men of victory at Yorktown.

The story goes that the Baron was disappointed in love in the old world and came to America to drown his sorrow in the solitude of the virgin forests. However that may be, there is a tradition that he would have no women about his establishment in this country; his servants were all men. Some time after his death, in a secret drawer of this same old desk, a child, curiously searching through its secret places, found a lock of light brown hair done up in a time-faded piece of paper, and on it was written, "In memory of a woman's name." May this not have been a silent reminder to the old self-banished Baron of days when the one who wore that lock of hair made him dream dreams and see visions? What

a story Hawthorne could have made out of such a find!

### College Boys and Pranks

I chanced to be in the neighborhood of Hamilton College on the opening day of the college year. The student "rushes" here are very much like that composite of civilization and barbarism found in most of our Christian institutions of learning. The freshmen and sophomores had their inning this day. Generally the freshmen are defeated in the mixup of "Rush Day." Ordinarily the freshmen are strangers, and do not know each other, and frequently are just as energetic in tackling their own classmates as they are in downing the sophomores. But the night before the mixup of this year an enterprising freshman called a meeting of the class in a barn near the campus, the men became acquainted with each other and arranged to tie a white rag on the left arm as a token of recognition. This foresight and enterprise won the day for the new class. There is one feature of this day at Hamilton different from any I have ever known in other colleges. It is known as the "Gym-show." It was introduced into their college pranks by the descendants of Skanandoah, a sachem of the Oneida Indians. Certainly some parts of it are wild and weird as Indian tales. At twelve o'clock noon on the opening day, lasting from two to four days according to student decree, each freshman is liable to be kidnapped (or "swiped for the Gym-show," as the students call it) by the sophomores, if he is caught unaccompanied or protected by an upper class man. If a freshman is so captured he is taken into captivity in some out-of-the-way place, and trained, during the hours of daylight, to perform funny stunts in the presence of sophomores at some place designated for the evening entertainment.

### Brotherhood in Methodism

It was back in the seventies. Bishop Gilbert Haven was holding the Conference at Rome. Bishop McCabe was then Church Extension secretary. On the morning of the opening session some one intimated that there was a man in the poorhouse in Rome who had once been a Methodist minister. The facts were looked up and it was found that this man had once held a local preacher's license, but had let it lapse and had not been particularly active in many years. But it was too much to think of even the shadow or sketch of a Methodist minister being left in the poorhouse. A collection was taken, the man was brought out of the poorhouse, a new suit of clothes bought for him, and at the afternoon session of the Conference, the old man, dressed in his new clothes, was seated on the platform. Chaplain McCabe secured enough money to put him in an Old Gentleman's Home during the rest of his life, begging the privilege of giving the last five dollars himself. Bishop Haven, referring to this incident before the entering class of the Conference, remarked with that wit twinkle in his eye, "Brothers, you see what you are coming to."

Oswego, N. Y.



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# Zion's Herald

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## Zion's Herald

CHARLES PARKHURST, Editor

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Secession in Australia

ALTHOUGH the Australian confederation is less than two years old, there is serious talk of a dissolution of the Federal union by the secession of Queensland. The chief cause of the trouble is a proposed law which rigidly excludes Kanaka laborers from the country. Kanakas are employed largely in Queensland, because it is impossible to get whites to do the work on the sugar and coffee plantations. Naturally the residents of Queensland are opposed to exclusion. Premier Robert Philip is reported as openly advocating the withdrawal of that State. He says that he does not believe twenty per cent. of the people will vote for the continued inclusion of Queensland in the confederation at the next Federal election. The constitution act does not make provision for secession, and apparently there are no means of obtaining separation short of an act of repeal or civil war. There is considerable unrest in the other States over the situation, which is having a very prejudicial effect on business in the commonwealth.

### Naval Tragedies

THE career of a commissioned officer in the Navy is one of those callings that combine very attractive features and substantial advantages with numerous drawbacks, some of the latter being very serious. The naval officer sees the world, and the world sees him. His uniform is so natty that the "service dress" blouse of the Navy has now been imitated by the Army and the National Guard, to say nothing of undisciplined bicyclists. There is the glitter of gold lace on state occasions, and there is the witching glamour of the vasty deep to stir the imagination. But the sea is often overhung with dark clouds, or beset with dismal fog. In any case long separations from home and kindred have often to be endured. Gospel privileges are few. Where, too, a lot of men are shut up for months together on board ship without the refining and diverting influences of women, moodiness, dejection, and oftentimes bitter animosities develop. The truth is that naval life is, when at sea, largely an unnatural

life. It reacts in many cases upon the temperament and spirits of naval men with deplorable results. Within a very short time three lamentable cases of suicide in the Navy have occurred—two in Boston and one in New York. Chaplain W. F. Morrison and Lieutenant J. R. Morris of the "Olympia," and now Lieutenant Commander W. V. Bronaugh of the "Kearsarge," have taken their own lives within a few weeks. "Lost their mental balance" is the general verdict. But why did they lose their balance? Possibly through their own fault, more likely because of the general melancholy-making conditions that characterize naval life. That the peculiar conditions obtaining on board the "Olympia" and "Kearsarge" had anything to do with causing this epidemic of suicide, the public will be loth to think.

### National Irrigation Congress

THE tenth session of the National Irrigation Congress, which is in session in Colorado Springs, Col., this week, is a gathering of much importance to the greater West, where a vast system of irrigation under government control is about to be inaugurated. Representative bankers, lawyers and editors from all over the region to be benefited—Arizona to Idaho—are in attendance. Addresses are being delivered by well-known men from both East and West. Several government experts have a place on the program. The plan to devote an entire day to the discussion of the new national irrigation law, its operations and possibilities, is of particular interest and importance. It is very imperfectly understood by the people who should be most interested, and it is expected that a thorough exposition of its various provisions and requirements will be very helpful. By thoroughly informing the people in this way the settlers and home makers will be protected from frauds and impositions manipulated by corrupt politicians and their henchmen.

### New Era in the South

A NEW and better era is surely dawning in the South. In Birmingham, Ala., a judge has fined a man \$100 for carrying a concealed pistol, and given notice that hereafter the individual found with a "gun" in his pocket who is arraigned in his court will have to pay the maximum of \$100 for the first offence, and for the second the culprit will be sentenced to the chain-gang for six months. A Memphis judge has taken similar action, and now there is grave apprehension among the Southern gentlemen who carry arms that there will be a general disarmament, which, in their estimation, would be an unwarranted interference with an

ancient personal prerogative. However, there is no law against wearing a weapon in a belt where it can be seen, but the moment it is concealed the offender becomes liable to arrest and fine. Another indication of Southern progress is the election of D. C. Hayward as governor of South Carolina by more than 10,000 majority, and the overwhelming defeat of candidates for the governorship and other positions who had been supreme in the official life of that State for over a decade. Colonel W. J. Talbert, the opponent of Mr. Hayward for governor, has been in politics in South Carolina for twenty-two years, and for ten years was a member of Congress. He was a strong representative of "Tillmanism," and, like most politicians of that stamp, confidently believed that he had a life lease of his political office. He was so sure of being chosen governor that he declined a renomination for Congress. The defeat of Colonel Talbert and his associates is a blow to "Tillmanism," and a great victory for the progressive element of the Southern Democracy. Mr. Hayward is only thirty-eight years old, a college man, and a polished gentleman. He was not much known outside of his own county, and previous to the campaign had limited his political activities merely to voting. In his canvass he ignored the old politicians, and by the force of his personality enlisted a set of workers who went out among the voters and won the election for him. Mr. Hayward's platform is better public schools, better public roads, an age limit to child labor, and the encouragement of a good class of immigration.

### Motives for Criminality

TWO horrible murders recently have again drawn attention to that fascinating subject—motives for criminality. One was the case of William Hooper Young, a grandson of Brigham Young, who killed a woman, mutilated her remains, and after shipping the body in a cheap trunk to an out-of-the-way place near New York, threw it into a small stream of water. He was captured, and, while denying that he killed the woman himself, he made admissions which revealed his utter lack of the power of making moral distinctions. He is looked upon as a degenerate, and now the advocates of heredity are finding in him the legitimate results of the moral obliquity of his notorious grandaunt. This reasoning will not entirely explain this crime, because if Brigham Young's moral condition was the antecedent cause, then logically all of his grandchildren should be moral degenerates, which does not appear to be true. There is enough in this case, however, to keep criminologists busy for some time. The other murder

was of a different kind. The motive was undoubtedly a desire to get the victim's money, about \$2,000, which he had in his possession. While in a cheap restaurant in New York he was assaulted, his head severed from his body and thrown into a furnace, where it was partly burned. His clothing was also removed and stuffed into the furnace, but was not entirely destroyed. Some papers which the fire did not reach enabled the authorities to identify the murdered man. These are by no means the only cases of frightfully brutal crimes that have occurred at irregular intervals. They are symptoms of a degree of moral degeneracy among a certain class of people in nearly every city, which may find expression in revolting crimes at most unexpected times. Recently, at the ninth congress of the International Society of Criminologists held in St. Petersburg, the whole question of motive was discussed. Its bearing where there has been merely an attempt to commit a crime, or where the accusation is based merely on circumstantial evidence, was considered quite fully. In all cases the motive in the heart of the accused person is a determining factor — hence the distinctions made between deliberate murder, planned with "malice aforethought," and a case of killing in the heat of passion, or in self-defence. Inasmuch as motive can be inferred only from concrete acts and general conduct, the Congress of Criminologists asks the governments of the world to more clearly define an "attempt," to emancipate such definition from the traditional notion of the beginnings of execution, and to make the punishment of attempts the same in principle as that of completed crimes, with the reservation of a limited judicial power of remission. The distinctions asked by the Congress go to the very heart of a rational treatment of criminality. One of the speakers expressed it thus: "A child at play may start a conflagration; the desperate plans of a crime-steeped criminal may fail. Shall we guillotine the child and let the criminal still prey on society until he succeeds in some villainy?"

#### English Education Bill

WHEN Parliament meets, on October 16, one of the first matters to come up will be the Education Bill, which has aroused such a storm of protest from the Nonconformists. The situation is very grave. If Premier Balfour carries the bill through, the Nonconformists will attempt to render it inoperative by refusing to pay rates. This would precipitate a deplorable state of affairs, necessitating distraint and public sales of goods and demonstrations of bitterness between churchmen and the opponents of the measure. On the other hand, if the bill is defeated or withdrawn, Mr. Balfour's loss of prestige would be fatal to his continuance in office. Friends of peace and good government are trying to effect a compromise, but at this writing there is little probability of success, as neither side will make concessions. The threat of the Nonconformists not to pay rates is regarded by some as detrimental to their position. It is said to create embarrassment for the Liberal leaders, who think

that the Government will be strengthened by threats of resistance.

#### Local Option in Vermont

DEFINITE steps have been taken by the Legislature of Vermont to carry into effect the policy of the Republican Party of that State to resubmit the question of liquor legislation to the people. The Local Option bill drawn by Hon. Percival W. Clement has been introduced in both branches, and is now under consideration. In his inaugural address on Friday, Governor McCullough said that the verdict of the freemen of Vermont on Sept. 2 last was in favor of the General Assembly framing a Local Option high license bill for submission to the people for adoption or rejection. This duty, he said, required the best effort and most intelligent consideration. For fifty years prohibition had been the policy of the State. The mandate now comes from the people to formulate and submit to them the Legislature's decision on some other system.

#### Peabody Education Fund

ONE of the noteworthy facts brought out at the fortieth annual meeting of the trustees of the Peabody Education Fund in New York last week, was that during the past twenty years the income of the fund has been used almost exclusively for the founding and maintenance of normal schools for the instruction of teachers in the South, in place of aiding schools of all classes. The principal institution is the Peabody Normal School at Nashville, where about \$25,000 is set aside for scholarships distributed among twelve States. This is in line with the conclusions of educators who have carefully studied the Southern situation in recent years. Educated leaders are the supreme need. They will reach the masses later. The Peabody Fund now amounts to \$2,000,000. The disbursements last year were in the neighborhood of \$80,000. It also developed at the meeting of the trustees that the Slater Fund and the General Education Fund, both of which were established for the purpose of forwarding education in the South, overlap with the operations of the Peabody Fund, and that it is desirable that an agreement be reached by the trustees of the several funds whereby this waste can be stopped. A plan of co-operation has already been outlined, and a special meeting of the Peabody trustees may be held in Washington in January to give the matter further attention.

#### Irish Political Activity

THE tenacity of purpose exhibited by the Irish Nationalists in their determination to wrest Ireland from the control of Great Britain, is one of the most interesting phases of the fierce and never-ending struggle for liberty that is in progress in all parts of the world. It seems to be impossible for England to completely subjugate the inhabitants of that little island. They prefer imprisonment and death itself to a life of servility. For twenty-two years, ever since the days of Parnell, they have been insisting upon the one supreme demand — absolute independence. Defeated again and again,

they are soon up and at it once more. Ever on the alert, their leaders seize every advantage that is presented, accept the concessions that are grudgingly granted by the government, but yield nothing in return. They have a very large representation in Parliament, and are able to cause a great deal of trouble even if they cannot always gain their immediate demands. In America there are thousands of people, largely of Irish blood, who are in sympathy with the Nationalists and give freely of their money for the cause they represent. When this fact is taken into account it also brings up another — that in the composite nature of American nationality the Irishman is an important factor. The very qualities of unconquerable hope and unswerving purpose, which are leading attributes of the typical American, can, in many instances, be traced to Irish ancestry. These points — large representation in Parliament, substantial backing in the United States, and unrelaxing and ever-vigilant determination — make the Irish problem the bugbear of the British. It has baffled the most eminent statesmen of the empire, and evidently will not be solved until it is solved in accordance with the desires of the Irish people. At this very moment the Irish parliamentary party in Ireland is in session mapping out a program for the coming meeting of Parliament. It goes without saying that it will be both aggressive and obstructive. After adjournment Messrs. Redmond, Dillon and Davitt will visit the United States to attend the national convention of the United Irish League in Boston.

#### Carnegie and the London Slums

ANDREW CARNEGIE has asked the Workman's National Housing Council of London to show him how they would lay out for him from \$5,000,000 to \$10,000,000 in building model dwellings for the poor of that city. He has not made a definite promise, but has assured the Council that if it could provide him with a plan that would be an improvement on existing attempts at housing reform, the cash would be forthcoming. In response to this totally unexpected offer the Council has outlined a scheme of suburban dwellings ten miles out where the very poorest of the poor can be provided with comfortable homes at rates within their means. No person whose income is more than \$6 a week will be admitted as a tenant, but one whose income subsequently rises above that figure will be permitted to stay. A particularly interesting feature of this proposed undertaking is that twenty years' occupation of any room or number of rooms will entitle the tenant to live there rent free for the remainder of his life; but if he should wish to leave at any time before the expiration of twenty years, the trustees will recompense him for his interest in a life lease, provided he does not return to the slums. This interest cannot be transferred to any one save the trustees. The purpose of this arrangement is to enable the tenant to provide an old-age pension for himself, which will save him from the workhouse in his declining years. The Council is officered by men who know the slums thoroughly, and are decidedly opposed to any plan that will foster the

spirit of pauperism. They also realize the importance of having the right kind of men in charge of the Carnegie fund. They therefore recommend that builders, lawyers and others who could have a pecuniary interest in the management of this immense philanthropy, be rigidly excluded from any control or participation in the administration of its finances.

#### Coal Strike Developments

**D**URING the past week developments in the coal strike have been rapid, important, and, on the whole, encouraging. President Roosevelt entered the arena as a peacemaker, and sought to end the calamitous struggle by getting the official representatives of both sides together in his presence in Washington. He appealed to them in the interest of the people who are in peril of the horrors of a coal famine, to drop their differences and resume the mining of coal. Mr. Mitchell responded nobly by offering to submit the cause of the miners to a board of arbitration to be appointed by the President; but this proposition was curtly refused by the operators. Mr. Baer and his associates plainly and almost insolently told the President that if he would suppress the lawlessness and mob rule that existed in the coal region, so that their employees would be safe from assault, they would start the mines. They insisted positively that plenty of men to do the work would return as soon as they could be guaranteed protection. The operators asked for Federal troops, but were shown that the President could not take such action until Governor Stone of Pennsylvania had exhausted his resources in quelling disturbances with the National Guard. Mr. Mitchell promptly denied that the strikers were implicated in any acts of violence that may have occurred in the mining region.

While the President did not succeed in his immediate purpose, he created a situation which forced Governor Stone to act. On Monday, after consulting with his military advisers, the Governor ordered out the entire force of the Pennsylvania National Guard, numbering 10,000 men, 3,000 of whom are already on duty. At this writing the troops are being mobilized, and ere this paper reaches the reader they will all be in their places. Governor Stone does not believe this action will end the strike, but under the circumstances he was obliged to accept the challenge of the operators. Meanwhile Mitchell has been arranging for mass meetings among the strikers, directing them to pass resolutions denying the charges made by the operators, and emphatically cautioning them to refrain from anything that may cause violence. They are especially warned to keep away from the coal and iron police stationed about the mines, because these men are supposed to have instructions to provoke the strikers whenever an opportunity occurs. President Roosevelt is actively working in various directions to bring about a settlement. It is stated that he will make a personal appeal to Mitchell to end the strike because of the intolerable conditions which are threatened. It is also alleged that J. Pierpont Morgan has proposed to attempt an adjustment if the whole matter is committed to

him, and that Mitchell has expressed himself as having absolute confidence in Mr. Morgan's good faith.

#### In the Strike Region

**I**N spite of the denials of President Mitchell, reports of mob violence by the strikers in the coal region continue to appear in the papers. On Sunday the tracks of the Lehigh Coal & Navigation Company, over which the Jersey Central fliers to New York pass, were torn up, near Wilkesbarre. A portion of the tracks of the Silver Creek branch of the Philadelphia & Reading railroad has been blown up by dynamite. The explosion broke the windows in nearly all the houses in New Philadelphia and Silver Creek. This is the fifth attempt to cripple this branch. Sunday night the house of a non-union man living near Kingston was attacked while a christening celebration was in progress. The furniture, windows, and china were smashed and the man was clubbed on the head. Shots are often exchanged between the militia guards and little bands of night prowlers. It is evident that there is a lawless element among the strikers, who in company with the criminal and anarchistic agitators who have gone into the mining region since the strike began, are causing most of the disturbances. The great mass of the strikers are not implicated in these acts of violence, and their leaders are doing their utmost to aid the authorities in keeping order. The entire nation, and, for that matter, the whole civilized world, is looking on with deep interest. Violence is the chief dread of the hour, along with the fear of a coal famine. If there should be a clash between the troops and the strikers, similar to the memorable encounter at Homestead, there is no telling, in the present inflamed state of the public mind, when the violence would end.

#### Threatened Coal Famine

**W**HILE Governor Stone of Pennsylvania and the President are endeavoring to bring about a resumption of the mining of coal, other public-spirited men in the larger cities are doing their utmost to provide relief for the poor people who cannot pay the prohibitive prices that are demanded for all kinds of fuel. In Boston a fund of over \$50,000 has already been subscribed, and arrangements have also been made to hold coal in reserve for the extremely cold weather. J. P. Morgan is reported to have ordered 50,000 tons shipped from England, and will employ the vessels of his ship combine to bring it over at once. A member of Mr. Morgan's firm says that in case of extreme need this coal may be given away broadcast to the needy poor of New York, and sold to those who are willing to pay the cost. A little relief will be afforded by the resumption of mining in the Kanawha Valley, West Virginia, where 4,000 men have been idle since June 7. A dredging company has put its entire force at work recovering the coal that has gone down in coal barges in New York harbor at different times during bad weather. It is said there is enough coal at the bottom of that harbor to supply New York for several months. Experi-

ments with gas and kerosene oil are giving encouraging results. Measures for securing relief from lack of coal are being taken in so many directions that the probabilities of suffering are steadily decreasing with the passing of each day.

#### Lincoln's Mother Honored

**T**HERE is a growing sentiment in this country that our illustrious men owe much to their mothers, and in many instances to their wives also. While we would not honor the man less, we would honor the mother and wife more, for they who serve faithfully in the obscurity of the home often supply the inspiration and moral force without which the man could not achieve greatness. The world has long sung the praises of Susannah Wesley, and the mothers of Garfield and Lincoln, but it was only recently that a monument was dedicated in honor of the mother of a great man with all the solemn ceremony of a great occasion. That woman was Nancy Hanks, the mother of Abraham Lincoln. A suitable monument had been presented by J. S. Culver, of Springfield, Ill., accepted by Gov. Durbin, and erected by her graveside, near the old home site in Lincoln County, Indiana. Wednesday, Oct. 1, was the date of the formal dedication. Fifteen thousand people were in attendance. The chairman of the occasion called the assembly to order with a gavel made in 1860 from a rail cut by Abe, the railsplitter. On the stand were two very old men who knew Mr. Lincoln when he lived in that county. The grave is on a small wooded hill surrounded by a tract of twenty acres deeded by the county commissioners, which will be transformed into a park. Two monuments now mark the last resting-place of Lincoln's mother—the first being the gift of the Studebakers of South Bend in 1879.

#### EVENTS WORTH NOTING

**HELP FOR STRIKERS.**—The Chicago Federation of Labor is arranging to raise \$15,000 a week for the benefit of the coal mine strikers.

**POPULATION OF FRANCE.**—A French statistical expert announces that since 1801 the population of France has increased by 44 per cent., while that of the rest of Europe has increased by 129 per cent.

**REPUBLICAN LEAGUES.**—The National Republican League convention in Chicago last week was well attended in spite of the enforced absence of President Roosevelt, who expected to be present. Roosevelt's administration was unreservedly commended.

**MILLIONS FOR A HOSPITAL.**—John M. Burke, of Marshall, Minn., last week gave property valued at \$4,000,000 for the purpose of founding a hospital for convalescents. Much of the property consists of unimproved land which is considered very valuable.

**MONEY STRINGENCY.**—A stringency in the money market caused by active speculation and a heavy demand for cash to move the crops was relieved by Secretary Shaw last week, who informed the bankers that the rule requiring banks to maintain a reserve of twenty-five per cent. of their deposits would not be enforced. By this act he released \$30,000,000 in addition to the large sums that had been previously put into circulation by anticipating the interest on government bonds.

## HOPEFULLY CONVERTED

WE like that old-time expression, "hopefully converted." What is the use of being dismally converted? We have seen individuals (we do not say that we have enjoyed their company) who have given us the impression that wherever they went they bore a grudge against the Lord for having turned them from the error of their ways. Such brethren have evidently never read some things the Apostle Paul had to say about rejoicing evermore in the Lord. If there is any basis for hope and joy in this world or the next, that basis is afforded by Christianity. The need is for more people who will be hopefully converted in the sense, not only of being assuredly converted, but also of being converted into the sphere of hope and peace. Joy is an inalienable asset of a genuine Christian faith.

## SIGNS OF RETURNING SANITY

FOR the past twenty years our leading universities and educators — or at least a working majority of them — have gone wild in the matter of elective courses. Year by year the college curriculum has been enlarged in its scope and in the number of available branches offered to the undergraduate, until the whole scheme of study to which he has been invited has become an educational maze, without order, coherence, philosophic basis, or organizing system visible in it from beginning to end. The craze did not stop with the higher institutions, but spread to the preparatory schools, the high schools and the grammar schools, until the complaint of a crowded, an unorganized, and a heterogeneous course of study began to be heard on every side. Until recently there has appeared but little sign of a reaction. Now, we are glad to believe, the fad has about reached its tether, and there are tokens that the teachers of this country are seeing the danger, the blunder, and the folly of these unduly extended elective courses, and are planning to retrace their steps so as to come once more with their scheme of study inside the limits of common sense and educational sanity.

In the old-fashioned collegiate course there was at least an alleged reason for the general scheme of study outlined. It was claimed, after centuries of experiment, that mathematical studies disciplined the reasoning powers, that the classics developed literary taste and the linguistic faculty, and that mental and moral philosophy helped to organize and strengthen the ability of the soul to discern and deal with truth in the higher realms of thought. When, thirty or forty years ago, physics and chemistry began to assume a place in the laboratory, and young people were taught to experiment therein, to deal with acids, alkalies, test-tubes, blow-pipes, and the various reactions made possible by means of modern scientific methods, a genuinely new and distinctively powerful agency of intellectual training was added to the college course. Along with it, however, came a host of educational reformers who clamored for the admission to the curriculum of a host of the new sciences and pseudo-sciences, and for the enlargement of the college course so as to give the amplest opportunity for individual choice, or even

for occasional idiosyncrasies in student character and taste. Their clamors prevailed, and, as a consequence, behold the current schemes of elective courses — scores of studies, branching into all realms of knowledge, sciences, literatures, arts, languages, 'ologies without number, all except the doxology — enough, in brief, to keep a mortal busy for a lifetime, all set before an immature, eager, ambitious boy or girl, with the invitation and command: "Here is your feast; now choose what you want and help yourself!"

We do not pretend to be an educational expert, but we have some knowledge of college work and we have had some opportunity to study and compare the results of the old methods with those of the new, and we are convinced that the crowded and disorderly elective courses have no rational basis underlying them; that they can at best give to the student only a smattering impression of the various branches which he from time to time attempts to tackle. Too many things are undertaken for any one to be effective; the system administers neither thorough knowledge nor intellectual discipline; and at last its defects, which were obvious to many disinterested observers years ago, have revealed themselves even to those who have for a good while been its strenuous and partisan upholders.

In one of the leading Western universities a commission, made up of representatives of different departments, has been at work for months, collecting and organizing data bearing on this question. They have given out in advance a hint concerning their conclusion in the case, which will be, it is understood, substantially the declaration that it is time to call a halt, to thoroughly recast the elective courses, to eliminate from them such as have no place in a college curriculum, and to organize such a scheme of study as will retain all the disciplinary aims and elements of the old course of study, while it shall be enriched and buttressed with the branches — science, history, literature, sociology — which are essential to the equipment of a modern student.

This announcement is the most hopeful educational sign of the times we have noted. We trust that it will be fully justified by the final proceedings of the commission, and that this reform will commend itself to educators throughout the land as a movement imperatively demanded by many considerations.

## Our Johannine Disciple

THE most important deliverance in this paper, the most potential and permanent, is the message from Dr. William R. Clark to his younger brethren in the ministry, which appears elsewhere. There may be other men in the ministry at eighty years of age as young in spirit, as modern in thought, as optimistic and lovable, but we do not know them. Of all the clergymen we have known, he makes us think most of John, the beloved disciple. Though his sight is so much obscured that he cannot read at all, and though he has other physical infirmities incident to his years, he is delightfully cheerful and hopeful. He goes about doing good in visits upon his brethren and in messages to them dictated through his helpful daughters, which brighten many heavily laden lives. Through all this turmoil about Biblical crit-

icism he has had the vision and assurance of the prophet. Higher criticism has had no terrors for him, but has been the unquestioned promise of a clearer and better apprehension of the truth which God has revealed in His Word. Laymen as well as ministers will read his message and sacredly lay by this HERALD to turn to it again at an early day.

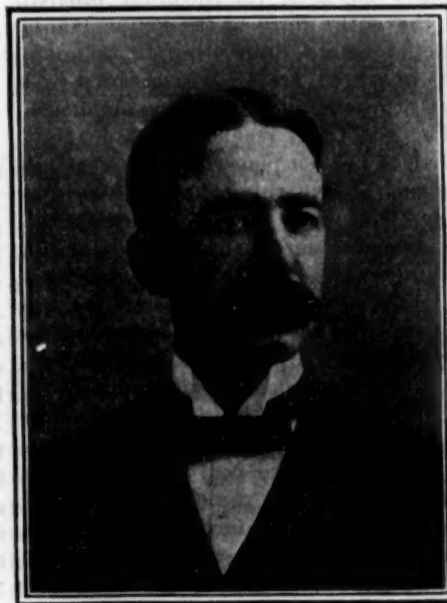
## Three Prominent Gubernatorial Candidates

AS was anticipated, the Republican gubernatorial convention, which met in Boston, Oct. 3, nominated Hon. John Lewis Bates for governor with enthusiastic



BATES

unanimity. His election by a handsome majority is conceded, because the people believe in him, love him, and will vote for him. Few men in this commonwealth have ever possessed a stronger hold upon the people at large. His record is well known. He is the son of Rev. Lewis B. Bates, D. D., now pastor of Meridian St. Church, East Boston. He is forty-three years of age, a graduate of the Liberal Arts



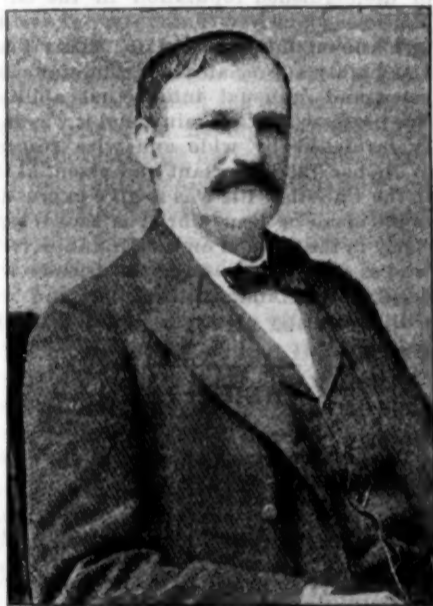
COLER

Department and School of Law of Boston University. He has served as lieutenant-governor during the three years of Governor Crane's administration. He has long been an active and useful member of the church of which his father is now pastor.

He is also a member of the Wesleyan Association.

Another active member of the Methodist Episcopal Church was nominated as the standard bearer of the Democratic Party of New York at the gubernatorial convention held at Saratoga last week — Bird S. Coler, of New York city. He came into notice as the comptroller of the city in his honest efforts to resist unholy demands upon the finances of the city. He is only thirty-four years of age and stands six feet high and more. He is able, strong, clean, and popular with good citizens of all parties. He is a member of St. James' Church, New York city. With such a man as the candidate of the Democratic Party and with the State naturally Democratic, the Republican Party is not to have a "walk over."

But the man making the bravest and, we fear, the most hopeless fight for honesty and righteousness in State government is Hon. Robert E. Pattison, candidate of the Democratic Party for governor of Pennsylvania. He was twice elected governor of his State, and we wish he might be again. He is an able, but, most of all, a pure man. It would be an unspeakable blessing to that ring-ridden, despoiled State if, by the election of Pattison, it might be redeemed from the Republican Party, which, under Senator Quay, has become a stench and a byword. Ex-Governor Pattison has been for many



PATTISON

years an influential member of the Methodist Episcopal Church.

### An Unmitigated Realist

THE late Emile Zola was an unmitigated realist. That means that he was an exact literary photographer of the lowest phases of Parisian life. His writings were for the most part lurid pictures of disgusting vice and reptilian evil. He could "do" devilry to a turn. He portrayed humanity at its worst with an unwearying precision worthy of a better cause. No one doubts the faithfulness of the portraiture, but the question comes as to the usefulness of the picture. Every one knows that there are sinks and sewers in every city, but who wants to have a picture of a sink framed upon a parlor wall? Give us a picture, if you can, of an angel face, of a cloud tipped with gold, of an Alpine summit, or of a Transfiguration Mount, paint for us something high and noble and good, but spare us, if you please, O literary "artists," this gutter-and-sink literature! The trouble with Emile Zola was not so much perhaps that he saw the evil things that were there, in sub-

terranean Paris, but that he did not see some other things, too, that are present in human life. God is there, and grace is there, and the church is there, and helping hands are there, and it is worse than folly to shut one's eyes to these facts. Realism, thank God! is not all. Idealism also has its rights. Jesus Christ was an idealist. Paul was an idealist. John Wesley was an idealist. Moody was an idealist. Every man who believes that where sin abounded grace doth much more abound, in other words, who has faith in the over-plus of God over gutter, is an idealist. It is idealists who are making the history of the world as it ought to be made. It has been aptly remarked of Zola and his writings that he failed to put in the perspective. That is it. If we concentrate our gaze simply on the sin of the world, and fail to note adown the vast perspective of the ages the advance of the Saviour of the world, we shall be of all men most miserable in our pessimistic despair.

### The Church and the Children

NO matter how widely Protestants may differ in their views as to the merits or demerits of Catholicism, they are forced to admire the care and zeal which the adherents of the Pope exhibit in keeping their youth loyal to their church. As a matter of fact the great numerical growth of the Catholics is due almost wholly to the retention of the children, whom priests, parents, and teachers guard with jealous watchfulness in the home and in the parochial school.

It was a priest who said something like this: "Give me the child until he is seven years of age, and no matter what you may teach him afterward he will always be a Catholic." Protestantism is lamentably weak at this point. Thousands of boys and girls coming from Christian homes — especially the boys — pass on into maturity without becoming church members or even nominal believers. They do not always become viciously wicked, but they join the moral and decent, but Christless, throng which has in recent years gathered just outside the portals of the sanctuary. In seeking for causes we find that the Christian father in many instances is no longer the priest of his own household, and that what little religious teaching is done in the home is the work of the mother. The day school, with its non-Christian (but not anti-religious) influences, and the Sunday-school with its solitary short hour of Bible instruction once a week, are too often looked upon by the parents as sufficient substitutes for Christian culture in the home. This shifting of responsibility, or, rather, the failure to fix it definitely where it belongs — upon the parents — is one of the things that must be attended to before children can be brought into the church in larger numbers. The Sunday-school is by no means accomplishing the full measure of its possibilities as an evangelizing and church recruiting agency, as sixty per cent. of the great army passing through the Protestant Sunday-schools of the country do not become Christians.

While noting these general conditions, and fully realizing the great need and the difficulty of changing the current of religious life as it is now running in some Christian homes and churches, we also see many things relating to this subject which are encouraging. For instance, in recent years there has been a waking up in many quarters to the need of giving more attention to the development of Christian character rather than to mere routine instruction in the schools. Leaders in this work are also attacking the opinion, held by many good people, that children under ten

years of age are incapable of intelligently becoming Christians. More books of the kind that will help parents, pastors, and Sunday-school workers to solve the problem of the conversion of children are written, published and read. One of the latest is "The Child for Christ," by A. H. McKinney, Ph. D., superintendent of the New York State Sunday-school Association, who has had many years' experience in this branch of Christian work. It is published by Fleming H. Revell Co., of New York. We commend it to all who are earnestly striving, in the home and the Sunday-school, to save the children of Protestantism to the church.

This volume deals with the nature of childhood conversion, what it is and what it is not, preparation for this kind of Christian work, decision day, child discipleship, the worker's privilege, etc. In discussing "Childhood Conversion," the author says a number of very sensible things. Among them are: "Of the many mistakes that have been made in reference to child discipleship none are more fatal to the natural spiritual development of the babe in Christ than that of expecting too much of the young Christian. . . . There are parents who demand that their children shall render Christ better service than they themselves render. . . . I once heard a preacher, speaking of the sins of children, declare: 'A little rattlesnake is the same as a big rattlesnake.' True, but a child sinner is not the same as an adult sinner. The person who is expecting the child to have the same sorrow for sin and the same experiences in coming to the Saviour as has the adult sinner will never have his expectations realized." After pointing out that childhood conversion does not consist of feeling, saying or doing something, the author gives this definition, which is well worth remembering: "Child conversion is a voluntary turning of a child to Christ as Friend, Helper, Saviour, Master, in order to love, know, trust and obey Him."

Methods are discussed with considerable detail. Some of the hints given are: "Study the Word and pray earnestly until you are fully convinced of the possibility of the child coming to Christ very early in life. Put away all feeling of rivalry or jealousy. What difference does it make who is the instrument in leading the child if the child only comes? As a general thing it is best to deal with the child individually and in private. The observance of decision day has resulted in many young children confessing Christ. As a rule, children should not be asked to attend the special evangelistic services of the church, because in them the appeal is made to the adult sinner."

Parental objections are thus touched upon: "Most absurd is the position of those parents who declare, 'I do not wish to unduly influence my child in regard to religious matters. I wish him to grow up without a bias and to choose intelligently when he is old enough to do so for himself.' Unduly influenced! If children are not influenced for Christ they are being most strongly and persistently influenced against Him. Without a bias! No child can grow up without a bias. If he is not being turned to Christ he is being turned away from Christ."

Those who may be impressed that they ought to give more attention to the conversion and training of children in religious matters are cautioned not to rush into this delicate and important work without fitting themselves for it, which is quite easy when the right steps are taken. A mere desire to do good or a determination to obey a conviction of duty is not sufficient. The better way is to first take counsel with those who have had experience, and then go ahead. This can be done by reading the book under

review, and selections from among the volumes on the same subject given in the extensive bibliography which it contains. But, above all, do not fail to act decisively and persistently along the lines suggested. The church of tomorrow is largely in the Sunday-school of today, and the Christian worker who aspires to do large things for Christ and the church should give particular attention to the discipling of children.

### PERSONALS

— It is announced that Bishop A. Coke Smith, of the Methodist Episcopal Church, South, has decided to make his residence at Charlotte, N. C.

— It is reported that Bishop Hamilton shook hands with every member of the Des Moines Conference before he began the business of the session.

— Ambassador Choate has consented to deliver an address at the unveiling of the Simpson Memorial window at the City Road Chapel, London, Nov. 14.

— Dean Buell, of the School of Theology, with Mrs. Buell, and Mr. and Mrs. A. B. F. Kinney, of Worcester, arrived in Boston on Monday on the "Hanoverian" of the Leyland Line.

— Rev. George K. Morris, D. D., of Euclid Ave. Church, Cleveland, received a cordial welcome from his Boston and suburban friends on Monday. He preached at St. Mark's, Sunday afternoon, greatly to the acceptance of the congregation.

— Rev. J. O. Denning, of India, whose furlough in the United States was extended in order to permit his helping to further the Open door Emergency Commission work, has been asked by Bishop Warne to return immediately. He expects to sail about Nov. 1.

— The editor of the *Southwestern*, Rev. Dr. I. B. Scott, of New Orleans, mourns the death of his daughter, Annie. She was an attractive and very promising young lady of eighteen. The bereaved parents will receive the tender and prayerful sympathy of a multitude of friends.

— Rev. I. R. Lovejoy (class of '83, School of Theology, Boston University), who has made an excellent record for success in the Puget Sound Conference, has been transferred to the California Conference and appointed to the elegant Grace Church, Stockton, with a membership of nearly 500.

— Eight thousand people heard Gen. William Booth speak last Sunday at the Academy of Music, New York. The rain had no effect in keeping either Salvation Army people or the general public from the meeting. The services were evangelistic, and many knelt at the "mercy rail."

— Rev. Frank N. Miner, who was graduated from Boston University School of Theology last June, has been appointed assistant pastor to Rev. George Elliott, D. D., of Central Methodist Church, Detroit, Mich. His many friends and fellow students feel assured of his success in this new field of work.

— The trustees of Baldwin University, at Berea, O., have elected Prof. George F. Collier as acting president, or dean, of the university for this school year. Dr. E. O. Buxton, who was elected president, will not take charge until next June. Prof. Collier is the son of Chaplain Collier, and a graduate of Harvard.

— Dr. J. Irving Manatt, writing of "Paul at Athens," and enforcing the fact of his irrepressible purpose to preach "Jesus and the Resurrection" to every people and in all places, says: "Whether on an Alexandrian ship or in a Macedonian prison, it

was always the same; he was a man to preach while changing cars; and the sight of the city filled with idols wrought him up to a spiritual paroxysm."

— Lieut.-Gen. Nelson A. Miles sailed from San Francisco last week for the Philippines on the transport "Thomas." It is hoped that no political ambitions will influence either his observations or his report. He has an unusual opportunity to render a great and much-needed service to his country.

— The long contest for the governorship of Vermont was ended last week by the Legislature, General John G. McCullough receiving 169 votes, Clement (local option Republican candidate), 59, and McGettrick (Democrat), 49. The small vote of Clement was a great surprise. It looks as if a decided reaction in sentiment had set in since the State election.

— Rev. Foster C. Anderson, who graduated from the School of Theology of Boston University in 1899, was appointed to Grace Church, Cleveland, O., at the recent session of the East Ohio Conference. In a note just received from him he is so kind as to say: "I enjoy the *HERALD* very much. It keeps me in touch with my New England friends, and it is up-to-date in its ideas."

— Rev. Dr. George F. Pentecost, the distinguished Presbyterian preacher who, a few months ago, resigned a prosperous charge in the city of Yonkers, N. Y., to devote his energies to purely evangelistic work, is now on his way to Japan, where he will take up evangelistic work in connection with the "Taikyo Dendo," or Twentieth Century movement, which was begun two years ago in the Mikado's realm.

— The *Boston Herald* of Monday contains a long report of the attack of a brave and faithful Catholic priest, of Milford, on Sunday, upon the "illegal rum-selling" of the town. The *Herald* says: "Rev. John P. Phelan, at St. Mary's Church, this morning delivered his second philippic against the illegal rum-selling of the town and neglect of duty of the officers. This sermon, following the first one of two weeks ago, has shown the rum-sellers that the clergyman is in earnest, and they are a badly scared crowd."

— A private note from Mrs. Emilie C. Rollins informs us that her mother, Mrs. Louisa Eldridge, widow of the sainted Rev. W. B. Eldridge, of the East Maine Conference, has been seriously injured by a fall in a railroad station in Chicago, caused by an attack of heart failure. Her right arm near the shoulder is broken, also the surgical neck of femur. Since last May Mrs. Eldridge has been visiting her son Herbert in Chicago, and was planning to return to her daughter's at Medford Hillside, Oct. 1, the day after the accident. A word of sympathy sent this suffering, aged saint (she will be 78 next February) would doubtless be deeply appreciated. The address is 444 East 66th St., Chicago, Ill.

— Rev. Philip L. Frick, pastor of the Flint Street Methodist Episcopal Church, Somerville, and Miss Ruth Rishell were married, Wednesday evening, October 1, in the Methodist Episcopal Church, Newtonville, in the presence of relatives and a large number of invited friends. The bride was accompanied to the altar by her grandfather, Mr. E. T. Harman. Master Henry M. Harman and Miss Isabel Harman attended the bride and scattered flowers in the aisle. The ceremony was performed by the bride's father, Rev. Dr. C. W. Rishell, professor in Boston University School of Theology, assisted by Rev. W. J. Thompson, the pastor of the church. The bride's sister, Miss Helen Rishell, was maid of honor. The bridesmaids were Misses Elsie

Scott, Alpha Harman, Edith Harman and Carrie Frick. Rev. Vincent Ravi was best man, and Revs. E. M. Wylie, E. M. Antrim, A. A. Stockdale and C. C. P. Hiller were ushers. A reception followed at the home of Dr. and Mrs. Rishell. The wedding gifts were unusually beautiful and varied. *ZION'S HERALD* tenders to Mr. and Mrs. Frick hearty congratulations and good wishes.

— The editor of the *Christian Uplook*, writing of Bishop Mallalien's presidency of the Genesee Conference at Rochester, N. Y., says: "There is this peculiarity about Bishop Mallalien's administration and presence at an Annual Conference, and that is he always makes an impression on spiritual lines that is uplifting and abiding. When he was with us before, which was at Hornellsville sixteen years ago, the impression then made upon Conference and community was of a high order. That session is as fresh in our memory as though it were but a year ago."

— Mrs. Bass, wife of Rev. E. C. Bass, D. D., of Providence, R. I., passed away, Oct. 2, after a long and painful illness, aged 64 years and 10 months. Her maiden name was Lucia R. Blair, and she was the daughter of the late Augustus H. Blair, of Burlington, Vt. Forty-one and a half years she and her husband had walked together. Their only child, Miss Bertha, is a teacher of distinguished reputation in the Girls' High School in New York city. The editor had known the deceased for many years and highly appreciated her Christian character and unusual intellectual abilities. She possessed a keen mind, and it was richly furnished by wide and wise reading. With her the important and essential fact in the Christian life was to give expression to the ideals of Jesus Christ as shown especially in the Sermon on the Mount. Everywhere she made a circle of friends who deeply loved and admired her, and who will be greatly pained to learn of her decease.

### BRIEFLETS

Too many prayers are said to one's self, and not to God.

Many a thing may be right in itself, which is not right in a certain relation in which we would use it. We must take into account the ethics of relations as well as the ethics of things.

Last Sunday it was the joyful task of Rev. Dr. Matthias S. Kaufman, pastor of St. Paul's Church, Fall River, to receive 42 persons, men and women, into membership in the church, the youngest of whom was over seventeen years of age. Of these, 38 came from probation and 23 were baptized.

The American Bible Society, at its meeting held Thursday, Oct. 2, voted to accept the manuscript of the *Sheetswa New Testament* prepared by Rev. E. H. Richards, of East Africa, and to publish at once an edition of the New Testament in this dialect for the use of the Inhambane East Africa Mission of the Methodist Episcopal Church. They also voted to grant the same Mission 650 copies of the *Sheetswa Gospel*, which were also prepared by Rev. Mr. Richards.

The Christian has nothing to do with difficulties, but only with duties. A duty may or may not be difficult, but in any case it is the thing to be done with divine help. When the Israelites passed over Jordan "right against" Jericho, they found that the walls of Jericho fell down in due time. It is important that the church of God

(Continued on Page 1312)

## DOCTOR CUYLER\*

AT the ripe age of eighty, happily rounding out, amid universal good wishes, a full fourscore, Dr. Cuyler sits down, in response to repeated solicitations, to put on record his recollections of a long and useful life. The effort is an undoubted success. Though the life has been long, the recollections are in no respect tedious nor prosily protracted. There is not a dull line in the book. Not many octogenarian autobiographers could so skillfully draw on their resources for a similar narrative; not many have such resources to draw on. Full half the modest volume (350 pages) is well occupied with instructive sketches of the distinguished men that it has been Dr. Cuyler's pleasure and privilege to know. Probably no living American has had so large a personal acquaintance with celebrated people. A mere list of those depicted, beginning with Wordsworth and ending with Benjamin Harrison, would require much space. It is difficult to refrain from reproducing a good many of the anecdotes. Take Spurgeon, for instance. "When I asked him," says Dr. Cuyler, "if he wrote his sermons out, his answer was, 'I would rather be hung.' His usual method was to select the text of his Sunday morning sermon on Saturday, about six or seven o'clock, and spend half an hour in arranging a skeleton and put it on paper; he left all the phraseology until he reached the pulpit. During Sunday afternoon he repeated the same process in preparing his evening discourse. 'If I had a month assigned me for preparing a sermon,' said he to me, 'I would spend thirty days and twenty-three hours on something else and in the last hour I would make the sermon, and if I could not do it then I could not in a month.' " It is new to us to learn that Dr. Horatius Bonar, though winning his world-wide fame as a composer of hymns, was, through nearly all his life, stoutly opposed to the use of anything but the old Scotch version of the Psalms in church worship; also that Newman Hall "undoubtedly delivered more discourses than any other ordained minister during the nineteenth century." A good story of Whittier's is given which we must make room for, and then stop quoting, though the temptation to go on is great. It once happened at a Quaker meeting that a certain George C. grew rather wearisome in his exhortations, and his prudent brethren, after solemn consultation, passed the following resolution: "It is the sense of this meeting that George C. be advised to remain silent until such time as the Lord shall speak through him more to our satisfaction and profit."

The main interest of the book, however, centres round the particulars furnished concerning Dr. Cuyler's own life, the summary of his opinions, and the retrospect of the century. He was born in the beautiful village of Aurora on the shores of the Cayuga Lake in Western New York, of mingled Dutch and English ancestry. His father, a lawyer, died in 1826, when Theodore was four and a half years old, and a dearly loved, well qualified mother took entire charge of the only son. "She was more to me," he

says, "than school, pastor, or church, or all combined." She trained him for the ministry, with full expectation that such would be his calling. He writes: "I cannot now name any time, day, or place when I was converted. It was my faithful mother's steady and constant influence that led me gradually along, and I grew into a religious life under her potent training and by the power of the Holy Spirit working through her agency." He did not make a public profession of faith until he was seventeen, at Princeton College, from which he graduated at nineteen, in the class of 1841. For a year or so after graduation he was undecided between the law and the ministry. But, speaking for ten minutes in the parlor of a private house where a village meeting was being held, several came to him and said, "Your talk did me good." As he drove home the thought flashed upon him, "If ten minutes' talk today helped a few souls, why not preach all the time?" So the vexed question was decided on the spot. Three years were spent in Princeton Seminary with much joy and profit. The first church to which he was called was at Burlington, New Jersey; the next was at Trenton, where he found his wife, "the crowning mercy of my Trenton ministry," he calls it. Then he had a seven years' pastorate at Market St., New York city, until removals up town made a longer continuance of the society there impracticable.

Just at that time, April, 1860, he received an urgent call from a little struggling church in the newer part of Brooklyn, the members of which stood ready to put up a large building on Lafayette Avenue if he would come to them. He went, and for thirty years the relation of pastor and people at that place appears to have been ideal. In 1890 he felt that, as he was nearly seventy, the severe strain of so large a pastorate was something which he could not, in full justice to the church or entire safety to himself, longer continue, and with rare good sense, although his health was firm, his powers unabated, and his people strongly attached, he severed his connection with the enterprise which he had seen under his leadership attain such large proportions. When he resigned there were 2,850 names on the church register, making it the third church in size in the country. During his pastorate he preached about 2,750 discourses, and received into membership 4,223, of which number 1,920 came on profession of faith. He made 25,000 pastoral calls, and published 3,200 articles in the religious papers; these have grown to something like 4,000 now. Over 600 were printed in the *Independent* and more than 1,800 in the *New York Evangelist*. Of the twenty-two volumes published, nearly all have been of a practical and devotional character, but there has been one volume of sermons and one of foreign travel. Six of the books have been translated into Swedish and two into the language of his Dutch ancestors. Who can estimate the vast amount of good thus accomplished, not only in our own land, but reaching out to the ends of the earth? Fruitful as was the personal pastorate in Brooklyn, it is by this larger pastorate of the pen that Dr. Cuyler's real usefulness must be measured. It has been given,

we judge, to no others, unless it is to Spurgeon and Talmage, to reach helpfully so many by the medium of the printed journal. A careful estimate indicates that his four thousand articles have been published in at least two hundred millions of sheets.

No small item in his success has been his uninterrupted health. He thinks his early work on his grandfather's farm did much toward providing him with the stock of physical strength that has enabled him to preach for fifty-six years without having spent a single Sabbath on a sick bed.

His beautiful home life has also contributed no little to the joy and prosperity of his days. He secured a model wife, whose praises he sings with full and grateful heart. Five children were given them: two, a son and daughter, have grown to fill honorable positions. Three God took to Himself, one at twelve days, one at four and a half, and one, a most lovely and accomplished girl, at the age of twenty-two. On her monument are inscribed the words: "I thank my God upon every remembrance of thee." And on his mother's monument in Greenwood (she lived to be eighty-five with mental powers unimpaired), is written: "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

Dr. Cuyler has been to Europe very frequently, but a portion of forty-two summers he has spent in "salubrious Saratoga," and a part of twenty-one summers on the heights of Mohonk. It was at Dr. Strong's, in Saratoga, that he came into close and loving contact with the Methodists, for many of whom he has had a strong attachment. He speaks particularly of Bishops Janes, Simpson, and Peck, but, most of all, Gilbert Haven. "None," he says, "shed off such splendid scintillations in our evening colloquies on the piazzas. In brilliancy of pen that kindled everything it touched, and in brilliancy of thought which made him like the charge of an electric battery, he was without a rival in the Methodist Church—or almost in any other church in the land."

The book contains interesting chapters on temperance reform, revival experiences, the Civil War, pastoral work, pulpit work, and authorship. There are also two very valuable chapters containing a retrospect of the three-quarters of a century covered by his great life. It is written in optimistic vein, yet, as it must be, if truthful, with full recognition that there are quite a number of things not as they ought to be, "some painful symptoms of decline and deterioration, some changes decidedly for the worse; deplorable evils to which none but a fool will shut his eyes, and by which none but a coward will be frightened." We must not take the space here to go into details. We trust many of our readers will obtain the book. They will not, perhaps, agree with all the opinions expressed, but they will enjoy communion with a sunny old man whose path has been covered with roses to a far greater extent than is usual in this world of pain, who has toiled most manfully in the Master's vineyard, and is well prepared to render up with joy a good account of his long stewardship when the Saviour calls.

\* RECOLLECTIONS OF A LONG LIFE, An Autobiography. By Theodore Ledyard Cuyler, D. D., LL. D. The Baker & Taylor Co.: New York. Price, \$1.50 net.

## BY DAMASCUS GATE

GEORGE MEASON WHICHER.

Of times when the days are bitter, and the pulse of life is low,  
 And the wheels of toil in their dusty course drive heavily and slow,  
 When the meaning of all is blurred, and the joy of seeking palls,  
 Of times in my desert places a miracle befalls.  
 Is it a trick o' the blood, a clearing clot in the brain?  
 Sudden the flood of being flows free in my veins again.  
 Some far-off shower unguessed has filled the choking stream;  
 Some rift in the gray horizon let through a crimson beam.  
 Once more for me the sky is blue; I quaff the wine of the air,  
 And taste the fierce tang of the sea, and find the wild-rose fair;  
 Once more I walk the allotted round with unreluctant feet,  
 And daily bread has savor, and love and labor are sweet.  
 Oh! once in centuries olden, before Damascus Gate,  
 Journeyed one with holden eyes and a dreary heart of hate;  
 When a glory shone round about him, and in one wondrous hour  
 He had passed from death unto life. Then knowledge and grace and power,  
 And a new word filled his lips; and joy and courage and love  
 Were born henceforth in his heart with the vision that fell from above.  
 And still when days are bitter, and life is clogged with care,  
 And the heart is salt with unshed tears and laden with despair,  
 An angel stirs the stagnant pool, and lo! there is healing there.  
 Once more my song is loosened, and life and labor are sweet;  
 Once more in the tangled web the pattern shines complete;  
 And I know that the self-same grace on my soul has been out-poured:  
 My spirit, by Damascus Gate, has heard the voice of her Lord.

—Scribner's Magazine for October.

## DORSET DAYS

LOUISE MANNING HODGKINS.

DORSET has a long past. Originally a part of the New Hampshire Grants, it received its "Old Home" name from early settlers from Dorsetshire, England, who discovered on the western slope of the Green Mountain range this charming, fertile valley, took possession, and named it, with thought of other days, "Dorset."

No valley between Montreal and New York is so high uplifted as that which inurns this beautiful, colonial-founded village in the Bennington range of the Green Mountains. Owl's Head, Haystack, Sunset and especially Equinox are well known. Under the shelter of the last is Hotel Equinox, corresponding in the favor of the public to the Profile House in the White Mountains and singularly like it in outer appearance. Those who find tournaments, races, billiard-matches and fairs a necessity of their midsummer dream seek Manchester and the Equinox; those who delight to find some place

"Where bells don't ring,  
 Nor whistles blow,"

and where alluring mountain-drives or

woody walks, surprised by brooks, miles long, enriched with cascades and miniature cataracts, where a study of birds, insects, trees or flowers is always remunerative, or where silence and solitude swiftly heal the ear, wounded with "blows of sound," seek Dorset and are content. Even Dorset has its club-house and its tournaments, but these are local and merely add zest to in and out-door sports.

Dorset sidewalks are all in white marble, and no cottage is so humble as to lack its marble steps and entrance walk. Even fence-posts of pasture-land sometimes come from the quarries. Not far from the cemetery I noted, on an ascending slope, a long line of these flat, slab-like posts, looking for all the world as if they had run away from the still city and were marching in file up and away over the hill.

As in all mountain valleys of old foundation, many of the early colonial customs have not yet passed away, and it is not surprising to see hand-loom work offered for sale, while antique furniture and china are found in nearly every house.

The literary interest of the near past in the picturesque village centres in Mrs. Elizabeth Payson Prentiss, whose dust has rested in the hillside cemetery nearly a quarter century. It was here in 1867 she came with her husband for a season's rest, and, charmed by the solemn beauty of the place, afterwards built here her country-house, which has ever since been the Prentiss summer home. It was here much of that notable story for mothers, "Stepping Heavenward," was written. Forgetting "The Home at Greylock," "Flower of the Family," "Aunt Jane's Hero," and the "Susy Books," to have left to be sung in holy churches or holy homes through all time the prayer-hymn,

"More love to Thee, O Christ!

More love to Thee!"

is enough to have made it worth while



DORSET GREEN

to have stayed on "this dim spot of care which men call earth" for a few years.

Dr. George L. Prentiss, her husband, whose hospitality is a happy memory of the summer, lives, at the venerable age of eighty-six, in the old home, retired since eighty from many years' service at Union Theological Seminary. Was it not he who first introduced in 1873 a missions course in theological schools by his lectures on foreign missions in union?

The other day I was privileged to see two sunsets. The first asked nothing of

clear or cloudy sky to make it beautiful. At the invitation of Dr. Prentiss, I spent an hour in his library, while he read me from a book of "Reminiscences," just privately published, his memories of old days and friends. There were interviews with Wordsworth, Chevalier Bunsen, Carlyle; there were letters from Bancroft, the historian, Dr. Spear, of Independent fame, S. S. Prentiss, the doctor's famous brother, and many others. As we spoke of the social and literary delights of life across the sea, I asked:

"Would you like to cross again?"

"I would like to be in Europe once more," was the gentle response; "but I am thinking more, and with joy, now of 'crossing the bar.'"

God give this sunny old heart a happy transit and a joyful meeting of

"The Pilot face to face!"

An hour later, climbing "The Pinnacle," to view a glorious going down of the day's king, the two sunsets seemed strangely in harmony with each other.

Miss Warner, who, with her sister, wrote "The Wide, Wide World," Lucy Larcom, the poet, and Miss Lyman of Vassar, used to make Dorset a summer retreat, and it was here that Dr. Cyrus Hamlin met his first wife, the lovely Henrietta Jackson, and Ralza Manly, whose educational work in our church was significant, was born and bred. His ancestral home is just over the way.

Among the guests of this season has been David McConaughy, the newly elected field secretary of the Presbyterian Board. By the way, what "fields of force" are taken by that Presbyterian Missionary Board, with Spear, Baer, and McConaughy! With God and those three leaders, so consecrated to His service, the day of "world-wide evangelization" seems not so far off.

Miss Emma Preston, the foremost, save one, of American artists engaged in designing and binding art-books, a pupil of the William Morris school, Miss Zephine Humphrey, a girl-writer and daughter of Smith College, whose stories Houghton & Mifflin have recently announced, Childs, a New York landscape artist, Dr. Post, of Beyrout, Syria, with his charming sister, are of those who in 1902 find Dorset a delight.

A large colony from Florida, to the number of thirty, has not been without interest. With them came several black "mammies" to care for a half-dozen or more pretty children. Stopping one day to admire her little charge, I inquired of the nurse incidentally if she liked the North.

"Laws, no, Miss, I can't say I does! I ain't done hear nobody groan one't sens I come, and scarce nobody a-singin' a hymn. Dey ain't got no 'ligion, I spees, hyar."

I commended to her the little white church on the green, the architectural delight of the place, with its background



of blue, gray, gold or green, as the mountain changes color; but she shook her head. It was not her kind; she was "Baptis'."

One may see the new public library of New York almost every day, but by installment; sometimes upon the road, where one can scarcely find passage for the heavily loaded marble teams making their way seven miles to the first station; sometimes in mammoth blocks piled beside the quarry; sometimes in the great limestone rocks, yet unquarried. But it is all there, and one of the most famous of Vermont's marble quarries gives it its first crude form.

I sit on a bridge seat over the mountain brook, running, skipping, sliding over the "enameled stones," in Kauenfells, the beautiful Prentiss estate. Goldenrod, Joe-pye-weed, purple and white asters peer over the mossy borders to catch a glimpse of their transient selves in the undulating mirror; stately elms and lady birches bow majestically to one another across the little stream; a handsome cat-bird suddenly comes into the scene, alighting as if he had studied the pose at the most artistic point; soft, fleecy clouds float in a blue heaven that overarches all and stretches away in the far distance to a bluer mountain, with its fastness of dark pines.

Yet, compelling as is the charm, I turn from it to watch a single, golden-yellow elm-leaf fall in the brook, and dash swiftly, with boat-like avoidance of tiny rapids, down the stream, out of sight. Does it not faintly typify the beautiful, earthly day of her who planted the tree that has outlived the life it was set to serve, and one murmurs to one's self Homer's immortal lines,

"The life of man is as a race of leaves."

Yet a thought of faith adds another, born of a Christian age,

"Life is eternal and love can wait."

But one notes the stage-driver daily setting forth from the "Green" in his black bearskin coat, and the cricket hopping lamely and chirping chillily, and it is time to be thinking of descent, lest one be caught in the "forty below" weather

that the inhabitants speak of as common in Dorset.

### A MESSAGE TO MY YOUNGER BRETHREN

REV. WILLIAM R. CLARK, D. D.

IT is a law of the mind that to be aggressive it must grow. Ceasing to grow, it fails to be a factor in human progress. The polished periods of the golden-mouthed orator of Gettysburg dropped out of thought, as soon as they dropped from his lips, because he had long since ceased to grow, while the few unpretentious paragraphs from Lincoln which followed will be held as a classic wherever, and as long as, the English language is spoken, because their author was growing into the life of his nation and the heart of an awakening world.

Bishop Jones once told me that a church committee, at his request, went to hear a certain preacher in New York with a view to deciding whether or not they should want him for their pastor another year. Having heard him, they returned to the Bishop and said: "He will never do for us; his sermon was well enough, but he felt no interest in it himself." From this and the general bearing of the man they inferred that he was indolent. The churches are very sensitive at this point. They will brook many imperfections and even faults in their pastor, but an intellectual drone they cannot away with, and will cry out in bitterness, "Who shall deliver us from the body of this death?"

When I joined the New England Conference there was in it a man under middle age, of average talent, of kindly and affable bearing, and withal a great reader. He would often sit in his study and read from morning till night, but was too tame to think, and too ease-loving to bear the strain of originating thought, and scarcely had he reached the prime of life before he had worn out his welcome—a moral mildew had settled upon his powers, and the churches no longer wanted him. After having been labored with by his presiding elder for several years, he was located.

Forty years ago a young minister said to me: "If I do not prepare a sermon every week, I am conscious of loss of power." That man ranks with the foremost of our ministers, and is as virile now as when I

\* Prepared for the Ministerial Religious Conference at Worcester, and printed at their urgent request.

first knew him—the outcome of long years of studious habits.

It is not enough for a minister to regale in pleasant literature. He must, in addition to this, if he would grow intellectual fibre, dig and delve for truth in the sweat of his brain. No talent, prestige, or fortuitous circumstances can be a substitute for incessant mental toil. By systematic use of his pen, he must train all his powers of reason, judgment, conscience, memory, will, imagination, and emotion, to extended investigation and research, to a comprehensive synthesis of facts and to analytical discriminations. He must wrestle with great questions, cultivate a joy in these trials of his strength, and feel the triumph of mental acquisitions.

His study must be his intellectual gymnasium and his centre of attraction, to which he will ever gravitate, as the judicious division of his time allows. He should read widely the most suggestive literature, devotional and literary, cultivate the acquaintance of superior

minds, live in sympathy with the masses, hear the best speakers, commune with nature and art, travel as opportunity offers, attend large conventions—the preachers' retreat not excepted—and keep in touch with the intellectual movement of his times.

The processes of independent thinking and research in religious and philosophic truth inevitably awaken controversies, often prolonged and vigorous, but these, properly conducted, are no more to be deplored than thunder-storms which clear the air and start up vegetation. Bigotry and invective have no place in them. God has given no man the custody of another man's conscience. The watchword of the broadest minds will ever be, "Live and let live, think and let think." The mutual respect and love of President McKinley and Senator Hoar deepened as they felt each other's strength in their conflict of opinions.

Religious controversies have no more tendency to unsettle the foundations of the Christian faith than have disputations in natural science and metaphysics to lessen reliance upon gravitation, chemical affinities, and personal identity in causation. These, so far as the human mind can penetrate, are ultimate and final. So of the foundations of Christianity. Controversies have raged around them through the centuries, changing creeds, philosophies, and ecclesiasticisms, but the principles of Christianity have remained permanent as the sunlight. The Bible, by progressively developing and applying these principles, has a stronger grip upon the thinking world today than ever before, and leads the ripest scholarship of the age. The minister should go to it directly, as the traveler in the desert to the spring to slake his thirst. He should take no opinions or creeds at second hand, except so far as he can assimilate them and make them his own, otherwise candor and scholarship require that he should forbear avowals and await further light. The church wants no pulpit parrots, nor weak-kneed, hesitating guides. The preacher should preach only what he believes and tremendously believes. The people come to church not so much to hear sermons—of these the press furnishes an ample supply and of the finest quality—they are in the pews because eager to feel the touch of the pastor's soul in his overflow of "thoughts that breathe and words that burn." The lack of this makes empty pews and thronging Sunday pleasure-seekers. His subjects should be varied as the changing and complex rela-

tions of human society, but should always have a background, at least, in the fundamentals of the Gospel.

A sentiment obtains, and was echoed recently by a writer in the *Outlook*, that it is impolite and unkind for a preacher to assume that all men need repentance, and so to seek strenuously to arouse them to a sense of sin and danger. But the great preparatory theme of the forerunner of Christ was repentance, and Christ confirmed it by saying, "Except ye repent ye shall all likewise perish." If repentance toward God, with its correlations, is to be left out, or qualified away, what remains? Preach something or abdicate. Yet the preacher should be broadly sympathetic. He should be mindful of the wide diffusion of religious ideas and sentiments. There is much of Christianity outside of the churches. The secular press and magazine literature, in their way, have become great preachers of religious truth and are molding public sentiment. There are thousands of men and women outside the pale of the church, and many of whom rarely or never enter a sanctuary, who are animated by a Christian spirit in their homes and neighborhoods, honestly aiming to live by the Golden Rule, and whose prayers and alms, like those of Cornelius, may be coming up as a memorial before God. A preacher should hail these upward strugglings of the soul and ally himself with them as did Christ with the faith of the pagan nobleman and of the Syrophenician woman.

"New occasions teach new duties," and unless one is alert to interweave himself with them, he will be left by the moving forces of his hour, like a stranded hulk forsaken of the sea.

But before all and above all the preacher should carry a burning consciousness of being an ambassador sent of Christ to save that which was lost. Without this, whatever his other qualifications, he can never reach his normal level.

Some twenty years since, at a South Framingham camp-meeting, at the close of an altar service, when a large audience was dispersing or standing in knots in animated conversation, I saw a tall, stalwart man, of princely bearing, whose fame was spreading in both hemispheres, kneeling in the straw with a young man, with whom he was talking and praying, his arm around him, utterly oblivious to all that was passing. I said, "There is the secret of William Taylor's greatness and success—his Pauline longing, in the sympathies of Jesus Christ, for the individual souls of men." For this he was pushing his missionary plans across the seas, through Asia, Australia, Africa, and South America, to the grateful wonder of the Christian world.

Forty-two years ago last April, on a Sunday evening, an audience crowded the Lynn Common Church to listen to addresses from missionaries under appointment to India. Among them was a young man scarcely more than twenty years of age and of slender form. As he arose to speak, his mild eyes, musical voice, and almost feminine face, but firm bearing, captured his audience with his first sentence. As he proceeded in his address, he did not, as I remember rightly, once allude to India, to which country he had been appointed, and where Dr. Butler had preceded him to lay the foundation of Methodist missions in the teeth of the Sepoy rebellion, and to which the eyes of the whole church were turned with eager interest, nor did he allude to the foreign missionary work to which Methodists were just awakening, nor to his native land, which perchance he was leaving forever. His address from beginning to end was one cloudburst of impassioned longing to bring men to Christ, the like of which I

had never heard before and have never since heard. That half hour's speech fixed the place of young Thoburn in the annals of Methodism. From that hour to the present he has been a unique, many-sided, pervasive personality. Every man, woman, and child of the denomination knows him and feels a benediction in the mention of his name. And now, with broken health and weighted with years, bereaved of his devoted wife, he is planning to sail again for India—thus moving from continent to continent like a burning seraph, that cannot rest for love to his Master and the souls of men.

Taylor and Thoburn are two of the grandest object lessons for the Christian ministry since the days of Paul. May God multiply them a thousandfold. While we cannot all be Taylors and Thoburns, yet we may all be like them in their self-forgetting, heroic, fire-baptized resolve to heed the apostolic injunction, "Let no man take thy crown."

### MONEY-RAISING METHODS

REV. GEO. C. WILDING, D. D.

OF course the best way to collect money for the church is just to collect it. In the main, in almost any community, the people have the money for all of the purposes that they really want to spend it for. They will spend it for God's cause if they are vitally interested therein. And it is the business of the leaders of the church to get the people interested in the work of the Lord. If we do this the money will come. And yet it will not always come of itself, we must go after it. The chief objection to all clap-trap bargain-counter methods of raising church funds is not that you can't get very much that way, nor even the strong objection that it often costs more than it comes to, but that it dries up the real foundation of benevolence in the hearts of a people; and they become so enamored of this new method of eating and drinking their way into the kingdom that the simple matter of straight gospel giving becomes a lost art. And with the loss of the art of giving there also goes the joy of giving. For there may be abounding joy in connection with Christian giving. We are told in the old Book, that "The Lord loveth a cheerful giver." Some scholars prefer the word *hilarious* over that of cheerful. What a victory to have the church full of hilarious givers. Anything that tends to prevent that is not a good thing. When the church needs money let the people be frankly and openly asked for it. And never should an apology be made for presenting God's claim for funds. Has He not given us all that we have? Has He not a perfect right to ask for a part of it back again? Does not everybody know that the church cannot be run without money? Do we not spend our money freely for other things? Nor should we raise money in a manner that would indicate that we do not enjoy it. Let us put our hearts into it and do it joyfully as unto the Lord. And let there be nothing hidden or covered about it. Let it all be open and above board. Give the people all of the information and they'll give you the money every time. All secret movements in this line are a failure. Let the people know fully just what you did with all of the money they have given

you hitherto, and just what you want to do with this, and all will be well, and they have a perfect right to know. It is their money and their church. They want their church to succeed and will furnish the necessary money to make it go if they are properly treated. If the finances are not properly managed they should know it, and the officers of the church should be removed and competent men put in their places. The management of the finances of a church should never be open to suspicion.

Elizabeth, N. J.

### OUR CHICAGO LETTER

"QUAERO."

"The day becomes more solemn and serene  
When noon is past; there is a harmony  
In autumn, and a lustre in its sky,  
Which through the summer is not heard or  
seen,  
As if it could not be, as if it had not been."

The grave of the poet Shelley is in the Protestant cemetery at Rome. The grave of Keats is near by. What melodious singers! Angels might envy the harmony of their songs. And yet—!

On the headstone of Shelley's grave one reads,

"Nothing of him that doth fade  
But doth suffer a sea change  
Into something rich and strange."

At the grave of Keats one reads,

"This grave contains all that was mortal of a young English poet, who, on his deathbed, in the bitterness of his heart, at the malicious power of his enemies, desired these words to be engraven on his tombstone:

"Here lies one whose name was writ in water."

Some one caused to be inscribed on a tablet that is near by:

"If thy cherished name be writ in water,  
Each drop has fallen from some mourner's  
cheek,  
A sacred tribute such as heroes seek,  
Though oft in vain, for dazzling deeds of  
slaughter.  
Sleep on! Not honored less for epitaph so  
meek."

How much more splendid the words of the apostle,

"I have fought a good fight, I have finished my course, I have kept the faith!"

Sleep on, poets and apostle! The ages are giving to each his place.

### Preachers

The death of Dr. W. W. Painter took from our Conference and the ministry a devoted, earnest, loving and lovable Christian man. Dr. Painter had been ill but a few days.

It is said that Rev. M. W. Chase of Centenary Church will return his parchments and retire from the ministry. This action is necessitated by compulsion. He has not occupied the pulpit of Centenary for the past three months.

We are rather glad that Rev. W. T. Euster, the discoverer of heresy in Garrett, has returned whence he came. How strange it is and how true it is, that men—certain men—seem to think themselves ordained to everything else than preaching the unsearchable riches of the Gospel!

Dr. W. H. Burns has not been invited to remain at Woodlawn. Rev. W. W. Craven will leave Park Ave. after five years of successful work. Dr. Wm. McAtee, of First Church, Evanston, will find somewhat of indisposition the way out of the embarrassment of an expected change.

Rev. W. E. Tilroe will probably leave Ravenswood. At least a minority of his board say he will. The Ravenswood

Church has grown to be one of the most desirable churches in Chicago during the ministry of Dr. Tilroe.

Grace Church has again revealed its Johannine spirit. It commanded Rev. J. D. Leek, who was invited to leave Englewood after a pastorate of one year, to answer its Macedonian call. Straightway he sailed across the Aegean. Behold the brethren! During the vacation of Rev. Mr. Leek they vote that a change in their pastorate is desirable. Dr. Howe, of First Church, Springfield, was called. He was busy and could not, or would not, come.

Rev. Abel M. White, of Austin, the host of the Conference, will return until he sees the debt of that church paid.

Revs. H. V. Holt, James Rowe, and Frank D. Sheets have been invited back unanimously for the eighth year.

"Quaero" has heard nothing but praise of the Chicago presiding elders, these last months. They are doing things. All hail!

Rev. Claude Moore has been asked to Sycamore. He will go. Rev. F. D. Sheets has been asked to Centenary. He will not go.

Rev. F. L. Rockwell will succeed Dr. Painter, deceased, at Gross Park.

Dr. J. P. Brushingham is about after his cruel failure to knock out a team of horses into which he, unseeing, ran his bicycle. He carries his arm in a splint to remind him of his painful mistake.

Rev. S. C. Leavell, of Fulton Street, has been greatly afflicted by the death of his wife.

Dr. T. B. Neely was a smiling and welcome visitor very recently.

Dr. H. B. Kimball, of Sycamore, transfers to Portland, Oregon.

Dr. W. A. Phillips, of Dixon, will "stand up" well as pastor at Ravenswood.

The majority of our Conference will succeed themselves for either the second, third, fourth, fifth, sixth, seventh or eighth years. This is of the nature of prophecy.

The 62d session of Rock River Conference promises to be uneventful. Bishop Foss will be cordially received. The Conference meets at Austin, in the city. There will not be more than one trial, if any. Preachers and people are behaving themselves pretty well. We wish your congratulations.

#### Churches

A beautiful new church was dedicated on a recent Sunday. It is called St. Paul's. Rev. M. B. Williams is the pastor. It cost about \$50,000, exclusive of the lot. Mr. Powell managed the finances and sold bonds to the amount of \$22,000. The debt to be raised was \$19,000.

Evanston Avenue Church has completed the addition to its temporary Sunday-school room, at a cost of \$15,000. It is now a splendid church property. Rev. A. E. Saunders is pastor.

First Church, Rogers Park, has begun a new church, to cost \$25,000. Dr. George McAdam is pastor.

Halsted Street Mission has paid its debt of \$11,000. This year has seen wonderful things accomplished in this very difficult field of work. Rev. Thos. Gale is the pastor, and to him the credit largely belongs.

The debt-raising campaign is being pushed. The time is near at hand when provision for all the debts of Chicago Methodist Churches will have been made.

#### Northwestern University

Of one hundred and forty-one students who took an entrance examination in spelling, eighty-five missed twenty or more words out of a list of one hundred and fifty. Those who did not pass will study spelling in what is known as the Pity-sakes class until proficient enough to make the required standing.

Elaborate preparations are making for the installation of President James. Eminent educators and many prominent alumni will join in the celebration and ceremonies.

The year at Northwestern has opened with a very large matriculation of new students in both the academy and the university.

#### Garrett Biblical Institute

From what has been *whispered*, openly and loudly, "Quaero" is convinced that Dr. Horswell is happily and wisely out of Garrett. It is really intimated by those who know him well that Dr. Horswell has been troubled for some time with growing pains in his caput.

Dr. P. H. Swift is anxiously waiting the consummation of plans that will open a summer school of theology in connection with Garrett. In the perfecting of such plans he expects to be the managerial head.

Dr. C. J. Little reports that he is not a well man. Any way, he is pretty alive and alert for a sick man. There are not a few well men who can envy Dr. Little his dynamics of mental and spiritual force.

Dr. Terry, unorthodox our brother, D. J. Holmes, will have him — if so, his heterodoxy is splendidly beautiful and attractive — Dr. Terry, may his tribe increase! — is home from the East, showing no evidence of any wounds inflicted by the sweetly spiritual sword of Dr. Munhall.

Good judges of best preaching are telling how Dr. J. F. Berry threw dust upon Bishop Fowler at Ludington. That is, the Epworth League editor and secretary ran way ahead of the noted Bishop, in his sermon. In simple language, it is reported here that Bishop Fowler wasn't in the same class with Dr. Berry at Ludington. That is, Dr. Berry outpreached Bishop Fowler. Why not?

#### Defenders of the Faith

It is rumored that a few of our preachers to whom a peculiar revelation of the Divine truth and way has been given — they claim it so — have united themselves to defend the faith of our fathers, to guard the doors of our Conference, to patrol the campus of our schools, and, secondarily, of course, to elect themselves to General Conference. The general in chief of the apostolic band is Dr. W. H. Burns, pastor (until the appointments are read) at Woodlawn Park. The captains and privates under him are Revs. J. D. Leek, D. J. Holmes, W. B. Leach, E. D. Hull, A. Lincoln Shute, W. J. Libberton, James Wheaton, J. A. Matlack, A. E. Saunders, E. C. Arnold, R. H. Dolliver, *et al.* This is not a Ku-Klux-Klan, though the pledge of secrecy is taken. They do not threaten to whip or kill, though they will put down and out.

The spiritual Henry of Navarre of these militant brethren is the valiant Dr. Munhall. He it is who furnishes the ammunition that will raze the citadels of all heterodox Bellias. "Onward, Christian soldiers," is the rallying song — not new, but inspiring. And yet, we live in the twentieth century. Do we? Does the earth move? It does, and it doesn't.

#### The People's Church

It is reported here that a Methodist, Dr. J. M. Driver, of Red Wing, will succeed Dr. Frank Crane in the People's Church. According to the newspaper report of the good Doctor's sermon, "He told the story of a beautiful young mother giving birth to a boy in the days of the Civil War; how she made the sign of the cross upon her baby's brow, and sanctified it with a kiss upon his lips, and how in less than an hour she had expired." The preacher had been

the baby. The report of the sermon declares that "it was the pathetic story of the tragedy in his own life, told with tears in his eyes, that brought the congregation in McVicker's Theatre into full sympathy with Dr. Driver." "Quaero" sincerely hopes that the pathos of Dr. Driver will open the pockets of the congregation that worships in McVicker's so as to give him salary sufficient to buy a good tenderloin steak, at least occasionally. It is a lamentable fact that Dr. Thomas and Dr. Crane were treated very niggardly by this so-called advanced-liberal church. It is not a church, and it stands for little and does less in this city of many churches. Dr. Driver will look longingly from the Pisgah of McVicker's over into the Canaan of Red Wing, ere the months are measured by two figures. Perhaps not!

#### Wedding Fees

Father Lamb, of St. Mary's Roman Catholic Church, has announced from his pulpit that in the future he will insist on wedding offerings being paid in advance. The fee will be \$10. The baptismal fee will be \$4. Father Lamb admits that he has been "bitten" so frequently that his eye teeth are now cut. A member of his church remarked concerning the statement of Father Lamb: "I don't blame him. If a man can't pay \$10 to be married, he had better remain single."

It seems rather unkind, however, to advance the marrying price in these days of trust beef and coal, light and rent! But what can we expect from a celibate whose heart has never known the touch of Cupid's arrows?

#### Philanthropies

Wesley Hospital is pronounced the finest and best equipped hospital in Chicago. We are glad that Methodism can do something more than rejoice in a "free salvation."

The Deaconess Orphanage at Lake Bluff has one hundred and ten boys and girls in its charge. Mr. J. B. Hobbs is its most beneficent patron. The annual meeting held at the Orphanage a few days ago was enthusiastic.

The Old People's Home at Edgewater is ministering sweetly to more than two score old people. Miss Isabelle Reeves is the efficient and consecrated superintendent.

#### Et Cetera

We are sorry President Roosevelt has been compelled to cancel his engagement here. We like the President, but we rather fear the trusts which the Republican party is fostering.

We who have no coal in our basements, and no money to buy at advanced prices, extend our sincere thanks to the lawyer of Boston who is seeking to reach the coal-barons by the way of the public interests they are menacing. Will you not pray that President Baer may have the eyes of his understanding opened?

"The Varieties of Christian Experience," by Prof. James, cannot be had in Chicago. It has been the best seller of the past two months, that is, of religious books.

We have had no summer here in Chicago, and we are not having our fall. That is, we want the days all aglow with sunshine and redolent with joyous life. What can you do, if you are not Burroughs or Thoreau, when the rain falls until you wish there was no such thing as H<sub>2</sub>O, so damp and dark, so sticky and muddy, is it everywhere! But then the trees are gorgeous in their resplendent robes; and now and then an evening horizon reminds us that the Infinite Linner is an incomparable colorist. Oh, the riches of skies of lavish purple, in which seas of emerald, girt by mountains of gold, float in wild magnificence!

## THE FAMILY

## A GOODLY LAND

PROF. BENJ. F. LEGGETT.

Have you heard of that wonderful land,  
my dear —

A wonderful land to behold —  
A land where the skies are always clear,  
And the harvests are richer than gold?

The flowers are fair, my child, in that  
clime,

The fairest that ever were grown,  
And the odors that drift through the val-  
leys of time  
Are the sweets from its gardens blown.

The thistles of hate never bloom on its  
hills,

Unknown are the pestilent tares,  
But the lowly heartsease with its fragrance  
fills

All the air with the grace it bears.

No cloud ever shadows its wonderful vales,  
Nor sorrowful tears ever fall;  
The dweller therein never falters or fails,  
And the blue sky bends over all.

The land is at rest and its borders have  
peace;

The legions of trouble and fret  
Never harry its gates, but they vanish and  
cease

From this land of Never Regret.

Oh, who would not live in this valley of  
grace,

Where anger and worry and frown  
Never darken or mar the radiant face,  
Never trample the dweller down!

Would you journey, my child? The way  
is not long,

And is easy to understand;  
For the pathway that leads forever from  
wrong  
Is the way to this goodly land.

Ward, Pa.

## Thoughts for the Thoughtful

O Love, that dost with goodness crown  
The years through all the ages down!  
'Tis in Thy strength the mountains stand,  
The seasons roll at Thy command,  
And rooted are all things that bless  
Deep in Thy everlastingness.

— J. W. Chadwick.

Since we are set here so fast in the midst  
of duty that we cannot escape if we would,  
we must find a way, even if we cannot find  
beauty in duty, to bring beauty out of it. —  
Henry Wilder Foote.

Man may have, like the sky, a dark and  
impenetrable serenity; that something  
should have caused night to fall in his  
soul is all that is required. . . . But what-  
ever causes night in our souls may leave  
stars. — Victor Hugo.

If we had prayed more, we need not have  
worked so hard. We have too little pray-  
ing face to face with God every day. Look-  
ing back at the end, I suspect there will be  
great grief for our sins of omission — omis-  
sion to get from God what we might have  
got by praying. — Andrew A. Bonar.

Let us no more yearn for present employ-  
ment when God's providence bids us "be  
still," than we would think it good to yearn  
after cessation while God bids work. Shall  
we not miss a blessing if we call rest a  
weariness and a discontent, no less than if  
we called God's work a thankless labor?

If we would be holy in body and spirit,  
shall we not keep smooth brow, light heart,  
whether He bids us serve His table, or wait  
our summons? — Edward White Benson.

Life's features are so close to us that they  
often seem out of proportion. But the day  
and distance will come when we shall see  
how well balanced were all God's thoughts  
of us. The eye too close to a picture has no  
right to telegraph criticism about the paint-  
er's purpose or skill. Stand where the  
painter intended. Some views of life are  
never understood except in a review, some  
prospects or aspects never appreciated ex-  
cept in retrospect. Reserve your judgment.  
Time will vindicate God, and if it does not  
set you singing, eternity will. — *Maltbie  
Davenport Babcock, D. D.*

There is also the fever of anxiety. We be-  
come "heated hot with burning fears." We  
are fearful about yesterday, fearful  
about the things we are doing today, fear-  
ful about the things which confront us on  
the morrow. We become feverish over  
"evils that never arrive." Now anxiety is  
a wasting power. Even from the point of  
view of economy it is a foolish expenditure.  
We could obtain better results with a small-  
er outlay. Temperate carefulness accom-  
plishes more than a burning anxiety. I  
have noticed that with the incandescent  
lights, firm control of the gas results in  
more brilliant illumination. Turn the gas  
on to the full, and whilst you obtain a  
wasteful roar you get a poorer light. It is  
even so with anxiety. Its issues are more  
impoverished than those attained by calm  
and temperate thought. But the fever of  
anxiety is more than bad economy. It im-  
pairs and enervates the moral powers.  
Anxiety easily passes into fretfulness, and  
fretfulness is frequently creative of peev-  
ishness, and peevishness is easily con-  
ducive to a chronic evil temper. It is not  
without suggestiveness that the words  
"anxiety" and "anger" are vitally relat-  
ed, and spring from a common root. Anx-  
iety consumes the moral defences, burns  
away the forces of self-control, and so  
makes the life an easy prey to the irrita-  
tions which so plentifully beset us. — J. H.  
JOWETT, in "Brooks by the Traveler's  
Way."

A writer tells the story of the rose of Jer-  
icho — how it flourishes in lack of all things  
wherein plants delight — in the hot desert,  
in the rocky crevices, by the dusty way-  
side, in the rubbish heap. Even more, the  
fierce sirocco tears it from its place and  
flings it far out upon the ocean, and there,  
driven by the storms and tossed by the salt  
waves, it still lives and grows. So should  
we grow in any and all circumstances,  
where we may be cast — in sorrow, in hard-  
ship, in misfortune, in suffering. A death-  
less life is in us, and we should be uncon-  
querable. Christ is with us; Christ's life  
is in us; nothing should be allowed to  
rush us. Live near the heart of Christ and  
the world's power will not hurt you, nor  
the world's darkness dim your soul's  
light.

"Noble souls, through dust and heat  
Rise from disaster and defeat  
The stronger;  
And, conscious still of the divine  
Within them, lie on earth supine  
No longer."

— J. R. Miller, D. D.

We envy the men who could spend their  
quiet lives in the libraries of olden days,  
and, having plenty of time and not a mul-  
titude of books drawn from casual libraries,  
and no interruption in their time in the way  
of multitudinous journals and sheets of  
evening papers, were able quietly to master

a few subjects, and being masters of some  
few subjects could make some of the glori-  
ous old folio volumes their constant friends.  
How the cloistered leisure of that quiet life  
provokes our envy today, and we wish that  
life could be to us the opportunity of spend-  
ing some large portion of our time on the  
slopes of that hill above the fevered atmos-  
phere of the world. Would that somebody  
could give us the opportunity of months  
spent in the Lebanon of the world! Yes,  
but on the other hand, should we really de-  
sire to be transported back into the day of  
such leisured opportunity as that? Life is  
not simply the cultivation quietly of certain  
aptitudes or powers, or the prosecution of  
certain studies which may be very dear to  
us. Life is real, and life is earnest, and  
when I look at the big cities my zeal is  
provoked, and I say, Give me the opportu-  
nity of ministering somewhat to these, the  
teeming multitudes to whom life is so sad  
and so sorry a thing. . . . Here was the  
wisdom of Solomon; he would not  
withdraw men wholly from their homes,  
or from the interests of their fellow-  
citizens, or the duties of neighborly  
life; he wished that they should live  
in the combination of these things —  
high up on the mountain height to under-  
stand the Divine aspects of things, down  
also in the home life that they might un-  
derstand its human aspects as well. —  
*Willis Boyd Carpenter.*

Peace! Be still!  
In this night of sorrow bow,  
O my heart! contend not thou!  
What befalls thee is God's will —  
Peace! Be still!

Peace! Be still!  
All thy murmuring words are vain —  
God will make the riddle plain;  
Wait His word and bear His will —  
Peace! Be still!

Hold thou still!  
Though the good Physician's knife  
Seems to touch thy very life,  
Death alone He means to kill —  
Hold thee still!

— Anon.

## FLORENCE ARMSTRONG'S PRIZE

ADELBERT F. CALDWELL.

A WAIF of a morning-glory had  
carelessly strayed through the di-  
lapidated fence of Martha Holman's gar-  
den — everybody called her "the Widow  
Holman" — and peered inquisitively over  
the shoulder of Florence Armstrong as  
she sat under the shade of an old elm,  
sketching.

"You saucy little" —

The young artist reached forward, and  
held up the half-finished sketch of the  
many-gabled, weather-beaten cottage, as  
though for the morning-glory's inspec-  
tion.

"Aren't you just like a run-about child  
— never having had any bringing up! I  
suppose you are coaxing me to put you in  
my picture — but I can't. I do want the  
little woman in her gingham apron,  
though, the one I've seen so often about  
the place. I suppose she's your mistress  
— I know she is — and my picture needs  
her presence to make it complete."

Florence tenderly brushed the delicate  
flower aside, and "touched up" a vine-  
covered window, making it a trifle darker  
shade. Then she sat back and waited.

Presently the door opened on the ve-  
randa, and the little woman with whom  
Florence had become familiar through  
her sketching expeditions, while spending  
a fortnight among the hills, came out of

the house with a bright tin basin in her hand.

"I wish she'd stay right there," whispered the girl, with artistic enthusiasm. "I couldn't have chosen a better position, and the pose — it's admirable!"

Martha Holman stopped beside the path, to tie up a drooping shrub, blown over by a summer gale the night before. Florence Armstrong hurriedly sketched in the outline.

"There! I can do the rest later. I call that a fortunate occurrence — couldn't have wished anything more picturesque. It's better than if I'd planned it!"

She held up the sketch for a softer light, and didn't notice how near the woman had approached, on her side of the paling, to where Florence's camp-stool had been placed. Martha Holman was just inside, by the outer row of raspberry bushes, hidden from Florence by a clump of shrubbery.

"I need some one to help me this summer," she was saying to herself, with a weary sigh. "The crop of berries was never so plentiful, and really I haven't the strength to do much with them. I'm afraid they'll be almost a total loss."

She rested her back a moment.

"It's a pity, when they do make such excellent preserves and jelly; the sick ones will miss them sorely next winter, I'm afraid. For myself I don't care so much — only, yes" — and there was a trace of pathos in her tone — "I shall be a loser, too — the beauty and satisfaction of giving!"

Florence felt herself an eavesdropper, yet she was irresistibly drawn to stay as the low voice was speaking:

"If Cousin Mary's Emily could only have spent the summer with me! But then, she's young, and I can't blame her for preferring gay company at the seashore to me, an uninteresting old woman with a jam-and-jelly hobby. Besides, she was invited by the Churchills — and that's an opportunity not to be set aside."

The basin was two-thirds full — enough for the woman's "home consumption" till they would cease to be fresh.

"If I could only hire a good strong girl — but I couldn't give her more'n her board — the sick ones should still have their accustomed delicacy. I wouldn't care if she wasn't skilled, so long as she could do the heavy part — the picking and working over the stove. I can't stand it out in the hot sun as I used to."

With a wistful look at the overloaded bushes, Martha Holman reluctantly went along the raspberry rows and entered the house.

"I'd like" —

A "help light" stole softly into Florence's eyes — an expression her mother always declared was intensified by a touch of self-sacrifice.

"Helen will be disappointed — but then, with so many friends she won't miss me much. But I have anticipated the cottage life at the seashore, and I hoped to do some marine views — one that might possibly win the Institute prize," and she thought again of the year in either Paris or Florence, free of all expense, for the one who was fortunate enough to win in the contest.

And she had reason to believe her

chances were good — especially with the opportunity that had so unexpectedly come to her through her friend, whose acquaintance she had made at the Howard Institute — four weeks on the picturesque Maine coast!

"Your sketches are admirable — especially your marine studies."

'Twas the encouragement of the director of the Institute, and he rarely expressed an opinion on the work of a student except by a shake or a nod of the head.

"You put so much spirit and sympathy into your work I think you'll succeed," remarked an instructor the last week of the session, referring to the prize that had recently been announced. "If possible, devote yourself wholly to marine."

While stopping at the Dodge farm to do some work in hill sketching before Helen Maynard's invitation could be accepted — the Maynards never opened their cottage before the middle of July — Florence had become greatly interested in the Widow Holman and the stories of her self-sacrificing life among the poor people of the community.

"Every year she makes up a great deal of preserves — jams, jellies, and the like, and when any one's ill, a tumbler of one kind or another always finds its way into the sick room; and it's such a relish, when one's never been accustomed to the like," remarked Mrs. Dodge, emphatically. "It's a sort of appetizer — often does more good, I'm thinking, than the doctor's medicine. I don't know how she's going to do that work — and that isn't half she does — much longer, rheumatic as she's getting. I reckon the folks will miss her delicacies."

Florence had often wished for just such a chance "to do" something, and now it seemed there was offered an opportunity — but the month at the seashore, and the prize! Could she —

"'Twill disappoint her — to write Helen I've decided not to go, owing to force of circumstances," and she hesitated.

'Twas no easy thing to give up. In the distance arose visions of old masters and Florence. Yes; her mind was made up to select the Italian art centre rather than Paris. France seemed nearer — perhaps she could go there, too, some time. Anyway, she'd take Italy now.

"Remember, dear" — she recalled the words of "mamsie" — "a duty is fraught with far greater means of happiness, eventually, than any amount of present enjoyment — a duty fulfilled."

The letter had gone! It was sealed with a momentary tinge of longing — 'twas human nature. On the way back from the post-office Florence Armstrong hesitatingly knocked at the small, weather-beaten house of Martha Holman.

"My studio apron will be just the thing to wear, out in the garden and over the stove."

Hurried footsteps were heard in the kitchen. "I don't know what to say," she thought, half timidly.

"Come in — I'm so glad you've come! I hate to ask it, but would you be willing to help me just a moment?" She had such a sweet, homey way about her. "I'm putting up berries — want to put some fresh ones into a few old cans, and I can't unscrew the tops — my hands are

so rheumatic. It wouldn't be asking too much of you, a stranger?"

And so she was installed in her work — not even having applied!

When Florence left the little house, that afternoon, to go for her "things," it seemed as if the two women had been acquainted for months.

"She does things just as mamsie used to!"

Perhaps that, and a like interest in others' welfare, had much to do in drawing the young artist to Martha Holman.

The work was hard, picking berries in the sun and standing over the hot stove — but how she enjoyed it! And the stories of the people who had shared jellies and preserves like those she was helping to make! They opened to her a new interest in what Martha Holman called "God's prompters" — prompting one to deeds of unselfishness and self-sacrifice.

"Wait!" There was a slow fire in the kitchen stove, and Martha Holman, her glasses put back on her smooth gray hair, and a look of intense interest on her sweet, sympathetic face, stood with up-lifted spoon, peering into a basin of bubbling berries. "I want to sketch you — just as you are," and Florence ran for her pencils.

"Don't hurry! No matter if these do get cooked too much. Take all the time you need," and Martha Holman patiently posed for her picture.

"I believe I'll do it — it's the best thing I've ever done," decided Florence, a fortnight later, holding up the picture in water-color. "I will — I'll send it to the contest!"

"They'll owe it to you, this year, dear — their fruit comforts," said Martha Holman, as they proudly surveyed the long rows of colored jars and tumblers for the last time together, the morning Florence was to leave. "I'll have to do the giving, but I'll tell them whom to thank."

It was in the *Chronicle* — Florence noticed the heading as she stood by the news-stand on the corner, waiting for a car. Her hand trembled so with excitement she could hardly get the two pennies from her purse, with which to buy a copy.

"A Trip Abroad — Prize won by Miss Florence Armstrong for 'A Kitchen Interior.' The picture shows wonderfully sympathetic skill and" —

In her bewilderment Florence almost lost her car.

"It's just what mamsie said," slowly recovering her composure, "duty and happiness are kin."

Bloomington, Ill.

### For Discouraged Ones

THE pastor went home heartsick. To him it seemed the Sunday evening sermon had been a failure. The past week had been a busy one. A sad funeral and a three days' denominational gathering away from home had taken up nearly all the week's time and caused weariness of body and mind. As a result the evening sermon was hurriedly and imperfectly prepared. The pastor was not himself, the congregation seemed listless, and a few persons slept. The pastor was discouraged and felt that the service was a failure, and was sure that the people felt the same. But with

God "strength is made perfect in weakness." He can use the weakest for His glory and turn seeming failure into success.

The next evening the pastor had a call. The caller was a young man, a college graduate, who occupied an influential position as a professor in an academy. He had been trying and wanted to be an earnest Christian, but because of perplexities and honest doubts had not seen his way clear to unite with a church and stand out publicly and boldly for his Saviour. An illustration and a thought in the sermon had helped him. He saw that he could be a sincere, humble, faithful follower of Jesus and a true, consistent member of the church in spite of his perplexities and doubts, and desired to offer himself to the church and follow his Saviour in baptism.

After the caller left the pastor humbly asked God's forgiveness for doubting that His "word would not return unto Him void," but "would accomplish that which He pleased." And the pastor prayed earnestly for faith to believe that work for God done the best one can do under the circumstances, although hurriedly and imperfectly performed, is never a failure. The pastor now gives the incident to others that it may encourage and strengthen discouraged faithful pastors and Christian workers. — *Standard*.

### RESIGNATION

"Only the Man of Sorrows can truly be the Son of God."

The lights are out, the trumpets have stopped blowing.

The dawning of each day brings back despair.

My heart is dead, and yet life goes on flowing —

Life, which thus left me, is too hard to bear.

Yet if the light of life has gone forever,  
Blest memories stand out fairer for the gloom.

What if my loss the past and present sever?

Past, present, future, will be over soon.

Then in the starlight, made of joy and sorrow,

There comes a glorious comfort in the thought:

What has been is, nor can the bleak to-morrow

Remove the thoughts we love — so dearly bought.

Must all so suffer, God, to reach Thy kingdom?

Through crucifixion find eternal rest?

We, in our way, are striving for perfection,  
But bow our heads — Thy way is surely best.

— H. F. W., in *Independent*.

### Anticipating a Speaker

"It is two o'clock," said Miss Virginia, "and I think I'd better be starting for" —

"Start at two o'clock!" interrupted her sister, "how perfectly absurd! Why, the concert doesn't begin until three. It may be all very well to be prompt, but I think it's just about as bad to be too early as too late, and it's such a waste of time!" and Miss Mary looked defiantly at her elder sister.

"If you had only let me finish, Mary," returned Miss Virginia, "I was going to say that I wanted to start early so as to stop at the hospital and see Mrs. Waters. She's been there two weeks and I haven't been able to go to see her, and I'm afraid" —

"You needn't be afraid of her feeling hurt," interrupted Miss Mary again, "for she knows you have a delicate throat and the weather has been bad almost all the time."

"But I hadn't thought of her feeling hurt," replied Miss Virginia. "I only felt

afraid that it would be too late to go after the concert is over, and, as the two places are near together, by going to both this afternoon, I should be saved another trip."

Are there not many homes in which conversations similar to the above are of almost daily occurrence? It is always trying to have one's words anticipated by a listener, even if he succeeds in guessing what the rest of the sentence was to be; it is doubly trying when he gives us credit for thoughts and motives which never existed. — *Congregationalist*.

### THE QUIET EYE

The harvest of a quiet eye,  
That broods and sleeps on his own heart.

— Wordsworth.

QUIET EYE has a friend who could not go to college. He is an ambitious man, has the student temperament and spirit, and is very sensitive because of his loss of college life and the handicap that this is in all his work and relations. He has made a heroic effort, has burned the midnight oil, and has accomplished much — even succeeding where some collegians have failed. But there is ever the heart's longing for a diploma, for an Alma Mater, for fraternity, and for certain postgraduate fellowships and honors. He often says, "I have no Alma Mater." It is hard to be a homeless child; it is an unmeasured misfortune to be a student without an Alma Mater. Yet it is a privilege to live in the atmosphere and under the influence made by the university. My ambitious friend has seen, heard, absorbed, and in a very large way is the child of the college, though he may never go to his good mother for her anniversaries and her honors. The college educates more than its graduate list.

It seemed just to happen that three times recently there should be made to me statements of the influence of Christian action on young people. A successful business man from a far Western city, which is "very wicked, with Sunday the most wicked of all," said: "When I was a boy, my father was not a Christian or a church member, but he was very strict about the Sabbath. Even our playthings had to be put away on Sunday; and while I do not profess anything, it never seemed natural or right that Sunday should be the busiest and worst day of the week."

A young business man, who does not acknowledge himself to be a Christian, whose father is a church member and a politician, said: "My grandfather was a good Christian — he always had his Bible and prayers; but father is not taken that way — he is too much in politics."

The third statement was most pathetic of all, and was made by a twelve-year-old boy. His father and mother had been without Christian faith or profession until now. The father has had a thorough conversion. The mother opposes him. The lad confided to an intimate friend his feelings, saying, "I wish mother would do as father has done."

A noted popular preacher has repeatedly quoted: "The battle of the future is to be not between Light and darkness, but between Light and light." If this is so, the opposing lights must be lightning, judging from the results of the deadly work done. And when you size up the present opposition to a clean, pronounced life in the Light, and measure the real in these assumptions of the devil as an angel of light, you can but feel that the light is darkness, and the darkness is great. The devil is yet

a roaring lion. And sinful men still love darkness.

About two baker's dozen attended the afternoon session of the New England Conference Temperance Society mass meeting recently at Bromfield Street Church, Boston. Methodism generally is apparently adhering strictly to some recent editorial advice not to use violent methods against this crime. But while legitimate temperance agencies are modestly used, the crime continues, doing its debauching and prostituting work openly and violently. It is not unusual to see women in some Boston saloons, and in some first-class hotels and cafés women publicly drink intoxicating liquors. The men who drink are legion. Quiet Eye is never to preach in this column — but I would like to look upon a little holy violence against this fire of hell, which violently burns to destroy.

### A Unique Calendar

ONE of the newest things in calendars was found at a little country town, where the struggling church had much difficulty to meet its expenses. Among the summer visitors was a lady who, having given liberally, devised the following scheme for making others give.

She issued a general invitation to a "Calendar party" to be held at her house. When the time arrived and the guests had assembled, the hostess announced during the evening that she wished to make a calendar, and by the payment of ten dollars constituted herself the year. But the year had twelve months to sell at one dollar each, and would be very glad if twelve of her guests would volunteer to take them.

The months were found without difficulty, and they in turn were asked each to procure four weeks. Each week was obliged to pay fifty cents, and to sell seven days at twenty-five cents each. But unlike most calendars this did not end with the days, but they in turn were requested to dispose of twenty-four hours at ten cents each.

They were allowed several months in which to sell their allotted periods of time, which, of course, made the task much lighter. The months paid their dollars to the year; each day paid the sum collected from hours to her respective week; and the weeks paid all money received by them to the month of which they formed a part. So that there was much system, and all money was easily accounted for.

It may interest as well as surprise the reader to notice the sum thus obtained with little work and without taxing any one involuntarily or beyond his means:

|   |           |          |
|---|-----------|----------|
| The hours of one day paid               | \$ .10x24 | \$ 2.40  |
| The hours of one week paid              | 2.40x 7   | 16.80    |
| The days of one week paid               | .25x 7    | 1.75     |
| So each week amounted to                |           | 18.55    |
| And four weeks equaled                  |           | 74.20    |
| Add to this .50x4,                      |           | 2.00     |
| And the month's receipts are            |           | 76.20    |
| In twelve months this gives             |           | 914.40   |
| This is further increased by \$1.00x12, |           | 12.00    |
| And by \$10 from the year,              |           | 10.00    |
| So the round sum is                     |           | \$936.40 |

Try it and see how easy it is.

— MARGARET E. BOYLE, in *Christian Endeavor World*.

— "Miss Flyppe," said the hostess, "permit me to present Mr. Hogg, author of 'An Arctic Courtship.'"

"I am glad to meet you, Mr. Hogg," said the young woman. "Pardon the question, but is that your real name?"

"Certainly," he replied, bristling up. "Did you think it was my pen name?" — *Chicago Tribune*.

## BOYS AND GIRLS

## SOME STRANGE TREES

IRMA B. MATTHEWS.

THE so-called Bottle tree of Australia is a very curious tree in regard to growth. The remarkable part of it is the trunk, which, instead of being straight and tapering toward the top, as our trees usually are, is larger in the middle — something like a huge barrel. This gives the tree a very odd appearance. In other ways the tree is not attractive. The stem, however, contains a gumlike substance that is nutritious, and is sometimes used for food.

There is also a tree growing in the West Indies that is sometimes called the Bottle, or Gourd, tree, but from an entirely different reason. This tree receives its name from the fruit, which is round and has a very hard shell, and is useful for many things. Pails, basins, and other utensils are made from it, some being carved and polished until they are really very pretty. So hard are they that things are cooked in them, and it is claimed they can be used many times before the action of the fire renders them useless.

The Tamarisk tree of Arabia deserves special mention on account of a peculiarity of the gum it contains. It is distilled only in warm weather, and must be collected before sunrise, as it melts in the sun and disappears. It is boiled and eaten as honey. This tree grows only in the desert, and has been called by some writers the Manna tree, on account of the fancied resemblance of this gum to the manna of the Bible.

In Hayti and other of the South Sea islands is found that remarkable tree called the Bread-fruit. This is one of the most peculiar trees of the tropics. It grows to be about the size of a good-sized apple tree, and has broad, dark-green leaves. The fruit is the size of a melon, and has a rough rind that becomes yellow when it is ripe. The fruit contains neither seeds nor stones, and when baked is white and has much the appearance of wheat bread. It is considered very palatable, and the tree has been transplanted to the West Indies. But the good qualities of this tree do not end with the fruit, as most people suppose. The inner bark, which is soft and fibrous, is made into cloth, and the wood is used for building purposes.

Another very curious tree of India is the Caryota tree. It grows to the height of from fifty to sixty feet, and has no leaves except at the top. These leaves, however, are twenty feet long and from ten to twelve broad. A sort of sheath is formed where the leaves join the trunk, and from this the flower stalks spring. They hang down and are ten or twelve feet long. The tree is very beautiful and sure to attract the attention of travelers. From the flower-stalks there is obtained a liquid sometimes called palm-wine, that, when boiled, yields the palm-sugar used by the natives in various parts of India.

In Australia many strange trees as well as plants are found, but perhaps one of the strangest of them all is the Eucalyptus. The leaves, instead of being flat like the leaves on our trees, or rather instead of having the flat side toward the earth,

stand straight up and down. More than that, the leaves are evergreen and do not drop, but many of the trees shed their bark.

The Sago palm of Papua is also something of a curiosity. It does not produce flowers until it is fifteen years old. The fruit then ripens in about three years, and the tree dies. In order to obtain the sago of commerce, the tree is cut down as soon as the flower stalk appears. It is obtained from the inner part of the trunk, and must go through quite a process before it is ready for market.

Hastings, Mich.

## The School-Boy

Is this the lad of last July,  
Who comes to meet me now so spry?

He's donned a collar and clean shirt,  
He's soiled no longer now with dirt!

Instead of fishing pole and bait  
He carries — what is that? — a slate!

He's covered his brown legs and feet  
With shoes and stockings new and neat.

His hair is combed no more awry,  
As when I saw him in July!

He's changed from a vacation boy  
To some young school-ma'am's tease — or  
joy!

— ARTHUR E. LOCKE, in *Christian Register*.

## A Little Patriot

THERE is a five-year-old boy in Massachusetts Avenue who is of the blood of patriots, says the *Washington Star*. The little fellow has heard much "flag" talk in his short life and has exalted ideas of its protective qualities. He was the baby of the family till recently, and occupied a crib bed in his mother's room. When the new baby came, Harold was put to sleep in a room adjoining his mother's; and as he never had slept alone before, his small soul was filled with nameless fears.

"It's mighty lonesome in here, mamma," he called the first night after he had been tucked in his little white bed.

"Just remember the angels are near you and caring for you," replied mamma from an outer room.

"But, mamma," he objected, "I'd be scared of them if they came rustling around, same as I would of any other stranger."

"Now, Harold, you must go to sleep quietly. Nothing will hurt you."

"Can't I have the gas lighted in here?"

"No, mamma doesn't think it necessary, and it is not healthy."

There was silence for some time and then the small voice piped up again: "Oh, mamma!"

"Yes, dear."

"May I have grandpa's flag?"

"Why, what for? I want you to go right to sleep."

"Please, mamma!" and a small night-gowned figure appeared at the door. "Just let me stick the flag up at the head of my bed and then I'll go right to sleep — indeed I will. You know the other night grandpa said at the meeting that 'under the protecting folds of the flag the weakest would be safe;' and I feel mighty weak, mamma."

He got the flag; and, when his mother looked in on him an hour later, he was fast asleep, with a fat little fist under his red cheek, holding fast the end of the "protecting" flag.

## OUR DAISY CHAIN



Son of Rev. and Mrs. William N. Roberts

"Who is this bright-eyed, happy little fellow?" I can hear you all asking at once. He was the choice of the Junior League of Pittsfield, Vermont, who voted to see which one of their number should appear in the "Daisy Chain." He belongs to a Methodist minister, and makes lots of sunshine in that Vermont parsonage. His name is William Neal Roberts. He was named Neal after Maine's grand old temperance man, Neal Dow, and is called by that name. He wears a blue ribbon, and says:

"I am a little temperance boy;  
See my ribbon blue;  
Don't you think it pretty?  
Then you wear one, too."

We hope he and all other Sunday-school and Junior League children will grow up to be temperance men and women, who will work as they now sing:

"United in a temperance band  
To drive the demon from our land."

The photograph of Neal given above was taken when he was "half-past two," happy over his first pair of pants. He is now past four, and has just earned his Bible money for Sunday-school by sitting quiet in church so that his mamma could hear the sermon.

## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

### Fourth Quarter Lesson III

SUNDAY, OCTOBER 19, 1902.

JOSHUA 6:12-20.

[Study Joshua 6:8-20. Read John 5:18-11; 23.]

#### THE FALL OF JERICHO

##### I Preliminary

1. **GOLDEN TEXT:** *By faith the walls of Jericho fell down.* — Heb. 11:30.
2. **DATE:** B. C. 1451, April.
3. **PLACE:** Jericho and its vicinity.
4. **HOME READINGS:** *Monday* — Josh. 5:10-6. *Tuesday* — Josh. 6:8-20. *Wednesday* — Josh. 6:21-27. *Thursday* — Deut. 7:1-10. *Friday* — 2 Chron. 14:8-15. *Saturday* — 2 Chron. 20:14-25. *Sunday* — Isa. 25.

##### II Introductory

In the plains of Jericho the seal of the covenant — circumcision — was renewed by the people; and obedience to this national rite was followed by the great national feast of the Passover, kept for the first time on the soil of the promised inheritance. On the morrow after its observance the manna ceased, there being no longer need for it, and "the new generation tasted bread for the first time," eating with their unleavened cakes "parched corn," the ears plucked from the standing harvest. Meantime Jericho was closely shut up, the people of the region being so terrified at the remarkable passage through the Jordan which the Israelites had accomplished, that "their heart melted, neither was there any spirit in them any more." As Joshua was making a reconnaissance he suddenly found himself confronted by a warrior with a drawn sword in his hand. Fearlessly approaching him, the leader of the Israelites demanded whether he was a foe or a friend; and receiving for an answer that the stranger came forth as "the captain of the host of Jehovah," he at once fell prostrate in worship. After bidding him to "loose his shoes from off his feet," the Lord promised to give to him Jericho, and added specific instructions as to what course should be taken to capture the city: The host were to compass the city once daily for six days and seven times on the seventh day. In the order of march the transjordanic warriors were to take the lead; following these there should come seven priests carrying seven trumpets of rams' horns; then the ark was to be borne; and in the rear should come the rest of the people. The strictest silence was enjoined except in the case of the trumpeters, until the final circuit on the seventh day, when, after a long, loud blast on the trumpets, the people were to raise a mighty shout and at once the walls would fall down flat, and each man should then march straight over the ramparts and begin the work of extermination, from which Rahab and her household alone should be spared. All was fulfilled exactly as God had predicted. The walls fell at the appointed signal. The inhabitants, old and young, with all the cattle, were slain. The city was burned, and its buildings leveled with the ground. Nothing was saved from the common doom but the silver and gold and the vessels of brass and of iron, which were placed in the sacred treasury. And

that the obliteration of the city, with the abominable vices for which this bloody judgment was wreaked, might be perpetual, Joshua pronounced a solemn imprecation upon any one who should attempt to rebuild it — a curse literally fulfilled nearly six hundred years later.

##### III Expository

8. And it came to pass — R. V., "and it was so." When Joshua had spoken unto the people — given the order to compass the city. The order of march appears to have been, first, the division composed of the two and a half tribes from the east of Jordan (Reuben, Gad, Manasseh); second, the seven priests with the rams' horns; then, the ark of the covenant borne by the other priests; and, last, the remaining warriors of the host, the nine tribes and a half. They were to make a complete circuit of the walls on this day, and repeat it until the seventh day, when, after a sevenfold circuit, the city would be theirs. The seven priests — "Observe the significance here of the number: seven priests, seven horns, seven days of compassing the walls, seven repetitions of it on the seventh day. Among the Hebrews seven days were appointed as the length of the feasts of the Passover and Tabernacle, seven days for the ceremonies of the consecration of the priests, seven victims were to be offered on any special occasion, and at the ratification of a treaty the notion of seven was embodied in the very term signifying to swear, literally meaning to do seven times (Gen. 21:28). The number seven was thus impressed with the seal of sanctity as the symbol of all things connected with the Deity, with the subordinate notions of perfection or completeness" (G. F. Maclear). Passed on before the Lord (R. V., "before the Lord passed on") — that is, before the ark which represented His presence. The trumpets borne by them were not the silver ones used in marshaling the host, but the trumpets curved like horns, used for signals, such as the advent of jubilee and the Sabbatical year.

9. The rearward came after (R. V., "went after") the ark. — Those who were to bring up the rear took their places. The last tribe of all to "fall in" was probably Dan (Num. 10:25). The priests going on, etc. — "the priests blowing with their trumpets as they went."

10. Shall not shout, nor make any noise with your voice (R. V., "nor let your voice be heard"). — This injunction of silence constituted in part the discipline of their faith. For the troops to hold their tongues in such exciting expectation, to refrain from all babbling, required great firmness. Says Dr. J. Parker: "Progress is kept back by shouting men. The whole kingdom of heaven is hindered in some instances because people will not hold their tongues. . . . Silence in the midst of great crises is invaluable."

When our [Anglo-Saxon] people are in dead earnest, they are generally silent; but the more in earnest an Oriental is, the louder he shouts. Even Arab boatmen, when in great danger, and every man is doing his utmost in struggling with the waves, will waste a lot of strength and breath in shouting (Selah Merrill).

11. So the ark of the Lord compassed the city (R. V., "so he caused the ark of the Lord to compass the city"). — Says Bishop Hall: "The procession undoubtedly moved at a sufficient distance to be out of the reach of the enemy's arrows, and out of the hearing of their scoff. Doubtless the inhabitants of Jericho made themselves merry with this sight. When they had stood six days on their walls and beheld nothing but a walking enemy, 'What,' say

they, 'could Israel find no walk to breathe them with, but about our walls? Have they not traveled enough in their forty years' pilgrimage but they must stretch their limbs in this circle? We see that they are good footmen, but when shall we try their hands? Do these vain men think Jericho will be won by looking at it? Or do they only come to count how many paces it is about our city? If this be the manner of their siege, we shall have no great cause to fear the sword of Israel.' Wicked men think God in jest when He is preparing for their judgment."

12-14. Joshua rose early — on the second morning, and doubtless on every succeeding morning of this strange siege.

Be patient in the detail. It seems a long time since we began going round this awful hell. It seems to be encroaching upon us, rather than we seem to be encroaching upon its heat. Travel on. It is the fifth day; tomorrow is the sixth day; the day after is the seventh day. "The Lord shall suddenly come to His temple." "I beheld Satan as lightning fall from heaven." How quickly he falls! How useless is arithmetic in the computation of that velocity! (J. Parker.)

15, 16. About the dawning of the day. — The critical day had come. There was no eighth day in the program. There were seven circuits to be made this day and time would be precious; so they "rose early." Compassed the city seven times. — "If we suppose that Jericho had a compass of an hour's journey, then a formal procession like this, which moved slowly, would require at least one hour and a half to accomplish it. This would give for the seven circuits ten and a half hours. But to this we must add the necessary rests of at least a quarter of an hour each, amounting to an hour and a half. This added to the ten and a half makes twelve hours. The fall of the walls must, therefore, have taken place near evening. The Sabbath would then be about over, and the work of destruction might begin" (F. R. Fay). Shout; for the Lord hath given you the city. What an exciting moment that must have been! What force did they put into that war cry!

17-19. City shall be accursed (R. V., "devoted"). — It was doomed to destruction — all its inhabitants except Rahab and her house (for harboring the spies), and all

## Distress After Eating

Nausea between meals, belching, vomiting, flatulence, fits of nervous headache, pain in the stomach, are all symptoms of dyspepsia, and the longer it is neglected the harder it is to cure it.

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things, except such indestructible things as the silver and gold, which were to be brought into the Lord's treasury. Achan's sin, therefore, in reserving and concealing the gold and garments, of which the narrative speaks later, was an act of sacrilege.

20. The wall fell down flat. — How terrible the crash of those falling walls, which were probably lined with spectators who were carried down to the common ruin! With what fierce courage did the encircling host march over the debris, slaying as they went. It was a day of blood, but it was God's judgment upon incorrigible idolatry.

Never, perhaps, was a miracle more needed than that which gave Jericho to Joshua. Its lofty walls and well-fenced gates made it simply impregnable to the Israelites, a nomad people, reared in the desert, destitute alike of the engines of war for assaulting a fortified town, and of skill and experience in the use of them if it had had them. Nothing but a direct interference of the Almighty could in a week's time give a city like Jericho, thoroughly on its guard and prepared (cf. 2:9, sq. and 6:1), to besiegers situated as were Joshua and the Jews (Speaker's Commentary).

#### IV Inferential

1. The Christian's foes are also God's foes, and the battle is His as well as ours.

2. "God moves in a mysterious way, His wonders to perform;" all He asks of us is to believe and obey.

3. The Jerichos that block our progress toward the heavenly Canaan will succumb to faith.

4. "Every carnal heart is a Jericho shut up. God sits down before it and displays mercy and judgment in sight of the walls thereof; it hardens itself in a wilful security, and saith, 'Tush, I shall never be moved'" (Bishop Hall).

5. God chooses "the weak things of this world to confound the mighty."

6. It is our duty to use only those means which the Lord appoints, or allows.

7. The preaching of the Cross is "foolishness" to some — as seemingly inefficacious as the rams' horns in the hands of the priests — but it proves, in the long run, the power of God. Satan's strongholds fall before it.

8. There is a day of doom for all entrenched sin. "Primitive Christianity saw the citadel of paganism fall before it. All-powerful Rome fell prostrate when the Gospel trumpet sent forth its sonorous voice. Thus, also, in a later time did the fortress of Roman superstition crumble into ruin before Luther's hymn, which embodies the whole spirit of the Reformation" (Presensé).

9. Don't be weary in well-doing.

#### V Illustrative

1. The Israelites' sword, in its bloodiest executions, wrought a work of mercy for all the countries of the earth to the very end of the world. They seem of very small importance to us now, those perpetual contests with the Canaanites and the Midianites and the Ammonites and the Philistines with which the books of Joshua and Judges and Samuel are almost filled. We may half wonder that God should have interposed in such quarrels, or have changed the course of nature, in order to give one of these nations of Palestine the victory over another. But in these contests, on the fate of one of these nations of Palestine, the happiness of the human race depended. The Israelites fought, not for themselves only, but for us. It might follow that they should thus be accounted the enemies of all mankind, it might be that they were tempted by their very distinctness to despise other nations. Still they did God's

work; still they preserved unhurt the seed of eternal life, and were the ministers of blessing to all other nations, even though they themselves failed to enjoy it (Dr. T. Arnold).

2. A writer in a New York paper suggests that "the fall of Jericho is no absurd story, no undignified foolery, no miracle, but a simple scientific fact. God knew the keynote of that wall; it was struck, and it fell." And she quotes a number of scientific illustrations from a Harvard professor which, though by no means proving her theory, are at least full of interest and suggestion: "All structures, large or small, simple or complex, have a definite rate of vibration, depending on their material, size and shape, as fixed as the fundamental note of a musical chord;" and he proves by illustrations, some of which are: "When the bridge at Colebrook Dale (the first iron bridge in the world) was building, a fiddler came along, and said he could fiddle it down. The workmen laughed in scorn, and told him to fiddle away to his heart's content. He played until he struck the keynote of the bridge, and it swayed so violently that the astonished workmen commanded him to stop. At one time considerable annoyance was experienced in one of the mills in Lowell. Some days the building was so shaken that a pail of water would be nearly emptied, while on other days all would be quiet. Experiment showed it was only when the machinery was running at a certain rate that the building was disturbed. The simple remedy was in running it slower or faster, so as to put it out of tune with the building. We have here the reason of the rule observed by marching armies when they cross a bridge, namely, stop their music, break step, and open column, lest the measured cadence of the condensed mass of men should urge the bridge to vibrate beyond its sphere of cohesion. Neglect of this has led to fearful accidents. The Broughton bridge, near Manchester, gave way beneath the measured tread of only sixty men. A terrible disaster befell a battalion of French infantry while crossing the suspension bridge at Algiers, in Africa. Repeated orders were given the troops to break into sections, but in the hurry of the moment and in the rain they disregarded the order, and the bridge, which was but twelve years old, and had been repaired the year before at a cost of \$7,000, fell. Tyndall tells us that the Swiss muleteers tie up the bells of the mules, lest the tinkle bring an avalanche down. The breaking of a drinking glass by the human voice is a well-attested fact, and Chladni mentions an innkeeper who frequently repeated the experi-

ment for the entertainment of his guests. A nightingale is said to kill by the power of his notes. If we enter the domain of music there is no end to these illustrations" (Peloubet).

3. No less striking was the blessing which followed Rahab for her conduct, which is recorded as the greatest example of faith, and of the works which spring from faith, in the old heathen world. Besides being a heathen, she was a harlot, for there is no ground for the interpretation of the word as meaning an inn-keeper, though there is much to prove that she was not utterly depraved. But her mind and heart received in simple faith the proof of Jehovah's power and purposes; she served His people with courage, ingenuity and devotion; and so "she entered into the kingdom of God" (Matt. 21:31). She was rewarded by a most distinguished place among the families of Israel. She married Salmon (perhaps one of the spies), and became the mother of Boaz, the great-grandfather of David. Hers is thus one of the four female names, all of them foreigners, recorded in the genealogy of Christ; and it is one of the profoundest moral, as well as spiritual, lessons of His Gospel, that He did not disdain such an ancestry (W. Smith).

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## OUR BOOK TABLE

**William Xavier Nide.** A Memorial. By his Daughter. Eaton & Mains: New York. Price, \$1.50.

Of the 290 pages constituting this book, 80 are occupied with sermons, 40 with funeral addresses, and nearly 40 more with ancestral sketches, so that only about 120 are used in depicting the main personality in his various relations of student, pastor, educator, and bishop. It would have been pleasant to have more particulars of this marvelously beautiful and uniformly successful life. But we are very thankful for what has been given us. No one can read it without being made better. The only drawback is that there seem to be no shades in the picture. Universally loved and esteemed everywhere and from the first, he was one of those men so harmoniously constituted and exceptionally gifted and providentially favored that he is in a class by himself, and ordinary mortals feel their limitations the more keenly as they contemplate his rare perfections.

**A First Century Message to Twentieth Century Christians.** Addresses based upon the Letters to the Seven Churches of Asia. By G. Campbell Morgan. F. H. Revell Co.: New York. Price, \$1.

It has been truly said that Mr. Morgan "combines in a remarkable degree intellectual force with spiritual insight and warmth." He is in style conversational, in manner dramatic, in thought logical and analytical. His expositions of the Scriptures are remarkably clear and practical. The present volume has his usual traits, yet we should hardly count it one of his best. The first three chapters of the Apocalypse do not afford material enough to make a very important volume. While some practical truths can, of course, be deduced from them, the number is not so large but that there has to be considerable padding which is decidedly commonplace in order to make even a two hundred page book. Mr. Morgan is strongly premillennial, but it does not come out much here, though he thinks the letters "do reveal a process in the history of the church." He scarcely touches on any disputed points, but writes what will commend itself universally to the ordinary reader.

**Missionary Principles and Practice.** A Discussion of Christian Missions and of some Criticisms upon them. By Robert E. Speer. F. H. Revell Co.: New York. Price, \$1.50.

Something over 200 pages of the 550 constituting this goodly volume are taken up with articles on the various phases of mission work in China, Japan, Korea and Persia. The rest is well filled with more miscellaneous topics, under the headings, "General Principles Stated," "General Principles Applied," "Need and Results," "Privilege and Duty." Secretary Speer is amply qualified to set forth ably all sides of the missionary idea, and his defense of the truth against the captious and incompetent critics of the secular press leaves nothing to be desired. Forty-five essays, very many of them previously printed in magazines or given as addresses at conventions, are here combined for preservation, and he who has read them all will have a very complete and correct conception of the large topic embraced in the words Christian Missions. Such books are extremely useful and may well find a place in every pastor's library.

**Vital Religion; or, The Personal Knowledge of Christ.** By G. H. S. Walpole. D. D., E. P. Duttor & Co.: New York. Price, \$1.

This is one of a series of Handbooks on Current Ecclesiastical Problems, an English series, under the general title, "The Church's Outlook for the Twentieth Century." The church referred to is, of course, the Anglican, but some of the series have equal value for all Christian readers. The

Personal Knowledge of Christ — knowledge through the Scriptures, by prayer, in work, in suffering, in the holy communion, its importance, its conditions, its cost, its assurance, its hindrances — is well treated in these pages, and they cannot be read by any without benefit. We note nothing to object to in them and much to commend.

**Seen by the Spectator.** Being a Selection of Rambling Papers first printed in the *Outlook* under the title, "The Spectator." The Outlook Co.: New York.

As is clearly specified in the sub-title, the sketches composing this volume first appeared in print in the columns of the *Outlook*. They seem to take on added freshness and piquancy in book form. Perhaps the difference is due to the larger type and wider spacing between lines. The very first chapter deals with sightseeing in Boston. Sixteen other topics are discussed, among them being: "At the Virginia Springs," "An East Side Political Outing," "Concerning the Sense of Humor," "Be Not too Tidy," "One Kind of Mind Cure," "A Glimpse of New York's Chinatown," "The Art of Shoplifting," "The Woman's Page."

**What Shall I Tell the Children?** Object Sermons and Teachings. By Rev. George V. Reichel, A. M., Ph. D. Thomas Whitaker: New York. Price, \$1.

Pastors, Sunday-school superintendents, teachers and Junior League superintendents will find much in this book that will help them in making religious instruction interesting to children. It consists of thirty-seven stories with a Scripture basis illustrated by some object. Anything that will draw the eye of a child will fix the attention and enable the teacher to impart the needed lesson. We advise all who have anything to do with the training of children to procure a copy of this very interesting publication.

**The Problems of the Town Church.** By George A. Miller. Fleming H. Revell Co.: Chicago, New York and Toronto. Price, 75 cents.

Mr. Miller has taken counsel with over five hundred pastors of town churches, and in the present volume presents a series of suggestive chapters which, with the help of a live pastor, will amount to solutions. The volume deals fully with matters pertaining to the spiritual and temporal interests of the church, and will be found most helpful to church officers as well as pastors.

**The Gordian Knot.** By Arthur T. Pierson. Funk & Wagnalls: New York and London. Price, 60 cents.

Dr. Pierson is addressing the honest doubter in this little book, and seeks to present reasons that will enable him to accept Christian truth as it is ordinarily received by the church. His argument is not elaborate, but it is helpful. He discusses the marks of design in creation, the mutual fitness of things, evidences of order in creation, the perfection seen in minutiae, wonders in life's realm, foresight of the future, the problems of animal instinct, conscience, man's need, the life beyond, the Book, the God-Man, and the theistic solution of all these questions. The volume is a good one to place in the hands of skeptical young men and women.

**The Integrity of Scripture.** Plain Reasons for Rejecting the Critical Hypothesis. By Rev. John Smith, M. A., D. D., Edinburgh. Fleming H. Revell Co.: New York, Chicago, and Toronto.

The chapters comprising this volume were delivered in the form of monthly lectures to the author's congregation, and are an answer to a direct challenge from the side of criticism, giving "plain reasons" in support of the traditional method of Scriptural interpretation. His attack is directed toward the destructive critics, as may be seen from this excerpt from the chapter on "Progression of Hebrew History": "Just as among evolutionists in the field of natural science a strong effort has been made

to reduce all existence to an affair of mechanics, so critics have begun by endeavoring to reduce the Old Testament to a level and kind of development lower than that to which it belongs. Therefore to all the assertions made by eminent men that theirs is the view which presents the natural development of Israel we say, 'By no means; yours is an alien theory belonging to a wholly different level than that from which you reason, and animated by principles and forces in the boldest contrast to those which you gratuitously assume. . . . Let men not theorize about revelation and bring all sorts of outside learning to the Book from which to fashion forth an artificial theory; let them read, let the Word sink into their minds, let the breath of God in the whole impregnate their spirits; and then, when they let their inmost natures utter what they have felt, however they may express themselves, their judgments cannot be far from what we have described. Upon every portion of these Scriptures there are the hall-mark and the signature of God.' Dr. Smith makes a good argument, but he does not discriminate sufficiently between the destructive higher critic and the constructive literary critic of the Old Testament — two classes of investigators whose methods and purposes have become confused in the understanding of many good people.

**Studies in United States History.** A Guide for the Use of Students and Teachers. By Sara M. Riggs. Professor of History in the Iowa State Normal School. Glan & Co: Boston. Price, 60 cents.

This book will be found especially valuable to teachers who wish a thorough preparation in American history, or helpful suggestions in methods of teaching the subject. The "library" and "source" methods have been combined, and complete references given in connection with each topic. The book contains topical outlines, together with research questions leading to close analysis and original investigation and thought. The aim has been to present the subject in such a way as to cultivate the judgment and not merely the memory. Full directions as to note-book and map work have been given. The book has been so arranged that it may be adapted easily to different grades of work, e. g., it contains

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two sets of outlines and suggestive questions — one for use in less advanced classes, the other for advanced classes.

**Talks to Students on the Art of Study.** By Frank Cramer. Hoffman-Edwards Co.: San Francisco.

In thirty well-written chapters the author discusses a variety of important points in the art of learning, as viewed from the standpoint of a student. Although written primarily for the use of the young man in college, the suggestions are of value to older persons who are taking a post-graduate course in the school of experience. Among the noteworthy subjects treated are: "The Law of Habit," "Growth of the Power of Observation," "Association," "A Good Memory Depends on Good Thinking," "Reasoning," "The Impulsive and the Vacillating Will," "The Petrified Will," "Ideals," "Some Elements of Character."

**The Concise Standard Dictionary.** Abridged from the Funk & Wagnall's Standard Dictionary by James C. Fernald. Funk & Wagnall's Co.: New York and London. Price, 60 cents.

It contains 28,000 words and phrases selected from the unabridged Standard Dictionary, with special reference to the needs of the average man. The spelling and pronunciation are those of the Standard. Every word is respelled according to the Standard Scientific Alphabet, which was prepared by the American Philological Association. The principles of this alphabet are carefully presented and explained in this abridgment, and a key to the system appears in a single line on the bottom of each page. The Appendix contains simple rules for spelling; a pronouncing list of proper names, historical, geographical, etc.; foreign words and phrases current in literature with their meanings in English; tables of weights and measures (including the Metric System); tables of current coinage; symbolic flowers and gems with characteristic sentiments; a list of abbreviations commonly used, etc.

**Studies in Hearts.** By Julia MacNair Wright. American Tract Society: New York. Price, 75 cents.

There is a most refreshing vitality about this collection of studies in human nature. They are free from the "goody goody" flavor that makes avowedly religious publications repellent to many minds. Sixteen separate word-pictures are given, each one being a most interesting analysis of the human heart and its operations under the influence of Christian truth. Among the more striking topics are: "A Modern St. Christopher," "The Man with a Dried-Apple Soul," "The Servant of Sin," "Fiddlin' Jim," "In English Alms Houses," and "Uncle Zeke."

**The Spiritual Life.** By Oliver Addison Kingsbury. American Tract Society: New York. Price, 50 cents.

"There are four main elements that enter into the spiritual life — Worship, Morality, Service, Communion," says the author. "Each of these contributes its share. While it will not do to develop one of these at the

expense of the others, the spiritual life is not complete without them all." His theme is well developed. He shows the essential unity of the several phases of Christian living which are so often thought of as being totally separate. Special emphasis is placed upon service as an element of true spirituality.

**Industrial Conciliation.** G. P. Putnam's Sons: New York and London.

A complete report of the proceedings of the conference held under the auspices of the National Civic Federation in New York city, Dec. 16-17, 1901. Very full abstracts of the transactions of this important gathering appeared in the daily press at the time. The chief outcome was the formation of the Industrial department of the National Civic Federation, consisting of representative labor leaders, citizens and capitalists, with Senator Hanna as chairman. The report is valuable chiefly for reference purposes.

**Why We Believe the Bible.** By Henry Melville King. American Tract Society: New York. Price, \$1.

The author makes a very strong argument in support of the Bible. He bases it upon light from the monuments, the voice of history, the witness of the Bible itself, miracles, Christian experience, and the triumphs of Christianity. Overwhelming proof can be drawn from these sources, and the author has made good use of the materials at his command. The book ought to find a permanent place in the literature devoted to apologetics.

**Sunday Reading for the Young.** 1903. E. & J. B. Young & Co.: New York.

Vitality, variety and wholesomeness are the characteristic features of this collection of stories, anecdotes and poems. There are several long tales, but the majority are quite short. Real live boys and girls are described. The numerous illustrations, many of them colored and taking up a whole page, are very appropriate for children, and are sure to hold their unflagging interest. They were drawn by Gordon Browne, Charles Sheldon, A. T. Elwes, A. G. Walker, G. E. Roberston, and F. M. Rudland. We commend the book for gift purposes in the home and Sunday-school.

**The New Century Bible.** Revelation. Edited by C. Anderson Scott, M. A. Henry Frowde: New York.

This volume completes the series composing the New Century Bible which has been issuing from the Oxford press for some time. The entire set of thirteen volumes constitutes a valuable and up-to-date commentary upon the books of the New Testament. A conservative position is taken on controverted questions, and the reader is given the benefit of several different views. The mysteries of Revelation are creditably handled in the volume just at hand.

**Cyr's Advanced First Reader.** By Helen M. Cyr. Ginn & Co.: Boston and London. Price, 30 cents.

This book is slightly higher in grade than the Cyr "First Reader," so that it may be used to advantage as intermediate between the first and second readers, or even as an

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alternate first reader. It contains more than a score of engravings, each attractively printed on a tinted background, reproduced from paintings which deal with the beauty and innocence of child life. In addition there are several reproductions from original drawings made especially for this book by well-known artists. The lessons, in the main, are closely allied to the study of nations, geography, and customs, for the illustrations represent artists of many different nationalities. By the introduction of a number of stories the limitations of a single line of study have been avoided, and a pleasing variety secured.

**Toward the Rising Sun.** Sketches of Life in Eastern Lands. Youth's Companion Series. Ginn & Co.: Boston.

The articles composing this little volume have appeared in the *Youth's Companion*, which fact is sufficient guarantee of their superior excellence. Fifteen sketches in all are given, dealing with phases of life in Siam, China, Korea, Japan, Borneo, Manila, and the East Indies.

**A Short History of the International Lesson System.** By Edwin W. Rice, D. D. American Sunday School Union: Philadelphia, Pa. Price, 25 cents net, postpaid.

This fresh and convenient little manual gives a sketch of early systems of lessons from the eighteenth century. Lists of National, International and World's Sunday-school Conventions and of Lesson Committees are appended for quick reference. The manual also contains "A Classified List of the International Sunday-School Lessons for Thirty-three Years" (1872-1904), arranged by Clarence Russell Williams, M. A. This list gives the title, Bible book, chapter and verse, and the exact date — year, month and day — on which any passage, from Genesis to the Revelation, was studied. With this help, the treasures of past years of Bible expositions are quickly available.

**The Beginners' Course.** Arranged by the International Sunday School Lesson Committee. The Pilgrim Press: Boston.

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sire to instill the truths of the International Lessons into the expanding minds of the little people of the infant department. It contains a very pleasing variety of pictures, stories and suggestions. Fifty-two lessons are treated, beginning with September, 1902.

### WHO KNOWS A BOOK

With staff in hand and dusty shoon,  
I walked from morning till high noon;  
Then rested for a little while  
Upon the green grass by a brook,  
And with a morsel and a book  
Forgot me many a mile.

And then upon my way I strode  
With bending back beneath the load,  
Until the night beset my way  
With cheerful thought on song and tale,  
And so I fare by hill and vale,  
Contented, day by day.

For he who knows a book to read  
May travel lightly without steed  
And find sweet comfort on the road.  
He shall forget the rugged way,  
Nor sigh for kindly company,  
Nor faint beneath his load.

—R. R. KIRK, in *Frank Leslie's Monthly*.

### Magazines

—*Harper's Magazine* for October contains an unusually rich and varied collection of special papers, stories and poems. Foremost among the general articles is "Amana: A Study of Religious Communism," by Richard T. Ely, Ph. D., LL.D., the well known authority on sociological matters. Other noteworthy contributions belonging in this classification are: "Knickerbocker Era of American Letters," George Edward Woodberry; "At Monte Carlo," by Andre Castaigne, finely illustrated in tint; "Plant Battles," John J. Ward; "Perdita's Simple-Cupboard," Richard Le Gallienne; "The Ordination of Asoka," Mrs. Everard Cotes; "Mother," Roy Rolfe Gilson; "Some Letters of Bret Harte," Mary Stuart Boyd; "Art Effort in British Cities," Charles Mulford Robinson, illustrated in light green tint. The fiction, which is of the usual high grade found in this magazine, includes additional chapters of "Lady Rose's Daughter," by Mrs. Humphry Ward; and short stories by Norman Duncan, Beulah Marie Dix, Margaret Cameron, L. H. Hammond, Margaret Horton Potter and Grace Lathrop Collin. The verse is by Jessica Hawley Lowell, Harriet Prescott Spofford, Frederick L. Knowles, Mildred I. McNeal, Bret Harte, Arthur Colton, Susie M. Best. (Harper & Bros.: New York and London.)

—*Scribner's Magazine* for October contains a finely illustrated special article entitled "Fire-Fighting Today and Tomorrow," by Philip G. Hubert, Jr. There are pictures and descriptions of the most modern fire apparatus in use in this country and Europe. Frederic Remington furnishes four drawings of "Western Types," which are well reproduced in colors.

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The collection includes "The Cow Boy," "The Cossack Cavalryman," "The Scout," and "The Half Breed." Considerable space is given to an article on "The Work of J. Q. A. Ward," sculptor, by Russell Sturgis. The illustrations are worthy of special note. Walter A. Wyckoff gives his second paper on "Among London Wage-Earners." In the line of fiction may be noted the second part of "Vive l'Empereur," by Mary Raymond Shipman Andrews, enhanced by two striking full-page illustrations by F. C. Yohn, and a variety of short stories and poems. (Charles Scribner's Sons: New York.)

—In the *Century* for October the front-piece is a full-length portrait of Andrew Carnegie, recently painted by John W. Alexander; and Mr. Carnegie is the subject of an "appreciation" by Hamilton W. Mable. Mr. Alexander Black, in a paper entitled, "The Artist and the Camera," presents an imaginary discussion of whether or not photography is an art. Two papers are devoted to John Alexander Dowie—one by Dr. James M. Buckley, "Dowie, Analyzed and Classified;" the other by John Swain, a descriptive study at first hand, "The Prophet and his Profits." Both are illustrated by drawings by F. DeForrest Shook, made at Zion City, Ill., the headquarters of the Dowieites. There are two papers on the subway in New York, one by Arthur Ruhl and the other by Frank W. Skinner. Harper Pennington takes the reader into a new region in "Artist Life in Venice." Sylvester Baxter continues his series of articles on civic improvement by a paper on "Art in Public Works." The poetry has large variety and includes "A Voice in the Scented Night," by Austin Dobson. The editorial topics include "Curiosities of Credulity," and General Alexander's address at West Point, "Humor, and the Female Sex." (Century Co.: New York.)

—The special features of the *American Monthly Review of Reviews* for October are the editor's comments on the political campaign in "The Progress of the World;" an exposition of the issues in the "Pious Fund" case between the United States and Mexico—the first case to be arbitrated before the international tribunal at The Hague—by W. T. Stead, with portraits of the arbitrators; two interesting papers on the late Professor Virchow, of Berlin—one summing up the fruitful career of this "Grand Old Man" of science, by Oswald Villard, and a sketch of Virchow as he appeared to his students, by Dr. Henry Smith Williams; and an illustrated account of the wonderful Finsen "light cure" at Copenhagen, by Julius Moritzen. It is a very interesting and valuable number. (Review of Reviews Co.: 13 Astor Place, New York.)

—The *Methodist Magazine and Review* for October has ten articles on Canadian subjects, or by Canadian writers. Seven of them are illustrated. "The Crowning of our King," by J. H. Yoxall, M. P.; "Pictures of Foreign Travel," with many fine half-tones, by Samuel H. Pye; "Mission Work on Queen Charlotte Islands," by B. C. Freeman; "Dr. Hall, a Canadian Missionary Martyr in Korea," by the editor; "Canada's Grand Old Man," Lord Strathcona; "Victorian Nurses in Canada;" and the romantic story of Gypsy Smith, the last article written by the late Rev. J. C. Seymour. (William Briggs: Toronto.)

—The complete novelette in *Lippincott's* for October is entitled, "Fruit Out of Season," by Mary Moss. It is followed by a paper on "American History from German Sources," by F. G. Rosengarten. Eben E. Rexford gives suggestions for building and running "The Home Greenhouse" in his paper on that subject. "By Coach through South Africa" is the title of a paper by J. W. Davies, in which the reader may learn much of interest about that country. The principal short stories are by Marie Van Vorst, Cy Warman, Cyrus Townsend Brindy, George Hyde Preston, Alfred Stoddart, Clayton Dengerfield, and Josiah Allen's Wife. (J. B. Lippincott Co.: Philadelphia.)

The *Woman's Home Companion* for October has a hitherto unpublished chapter of "Stringtown on the Pike," which was left out of the book by the author. It tells the fate of "Cupe"

and "Dinah." There are two other notable short stories in the number. Of especial interest to women will be an article on "How Mrs. Roosevelt Keeps House." The double page of pictures showing "What We have Done for Our New Possessions" tells better than words the admirable work the United States is doing in the West Indies and the Philippines. This is a special fashion number containing all the latest ideas for fall and winter fashions in dress and millinery. (The Crowell Publishing Co.: Springfield, Ohio.)

—One of the most interesting and seasonable articles in the October issue of *Country Life in America* is upon "Grapes on a Suburban Home Lot," in which J. Horace McFarland gives "a notable instance of what can be done in small space with grapes by a man who has a passion for them"—the man in question being C. C. Corby, of New Jersey. The illustrations furnish specimens of the most delicious grapes imaginable. Those interested in yachting will turn eagerly to "A Personal Experience," by Thomas Dixon, Jr., in the tide-water region of Virginia. Dana Coolidge vividly pictures, with pen and camera, "Two Lizards of the Desert"—the Chuck-walla and the Ring-necked Lizard. Other papers of interest include: "The Upbuilding of a Golf Course," "Camp-keeping as a Fine Art," "Shadow Brook at Lenox," "Two Games for the Lawn—Jack o' the Green and Quoits." (Doubleday, Page & Co.: New York.)

—The *Pilgrim* for October presents a pleasing table of contents, including "Longfellow's Wayside Inn," "Helen Gould at Irvington," "A Bit of Old Egypt," with several stories and well-filled departments. (Pilgrim Publishing Co.: Battle Creek, Mich.)

—The October *Delineator* has a fine presentation of autumn fashions, with several colored plates. In the literary section the second installment of Mrs. Barr's serial appears, with two other stories, one by Marvin Dana, the other by Eleanor Gates. "The House that Jack and Jill Built" continues to interest readers of this magazine; Ada Marie Peck describes "A Collection of Historic Pitchers;" Belle Beach provides an elaborately illustrated article on "Equestrianism;" and Dr. Grace Peckham Murray continues her special papers on "Child Training." The usual departments contain much that will interest women. (Butterick Publishing Company, Ltd.: 7-17 West 13th St., New York.)

—A bright yellow pumpkin on a dark-blue background gives an autumn flavor to the October number of *Frank Leslie's Popular Monthly*. The leading place is given to an illustrated article on "Beef," by Earl Mayo. "Practical Radiography" is considered by E. Fleischman-Ashheim, and accompanied by numerous curious illustrations. "Confessions of a Book Agent," "William S. Devery," "Autobiography of a Thief," "A Plea for Suffrage Restriction in the South," "Antiphony in Orange and Red," are some of the other topics this month in this well-filled magazine. (Frank Leslie Publishing House: 141-147 Fifth Ave., New York.)

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## DR. GUNSAULUS AT CITY TEMPLE, LONDON

REV. S. S. MATHEWS.

I HAD the great privilege of hearing Dr. Gunsaulus twice at the City Temple, on Sunday, Aug. 17. It was a great day. Despite a pouring rain the house was packed in the morning, and in the evening great numbers stood through the whole service. It has been my privilege to worship with this church occasionally for more than thirty years now. To be accurate, my fellowship with them began when, as a student, I first came to London, in July, 1870. Those were the days when they worshiped in the old Poultry Chapel, and when their new minister, already widely known, and since become famous the world over, was drawing great crowds by his Thursday morning lectures (from twelve to one every week), on such subjects as "Walking in the Spirit," "Grieving the Spirit," "Joy in the Holy Ghost," and kindred themes. I well remember my surprise to find throngs of eight hundred or a thousand people attending these lectures, then, even in mid-summer, to listen to a discussion of such deeply spiritual themes.

Dr. Parker's Sunday audiences were, of course, much larger even than his Thursday throngs. Since then I have heard him many times, both in his own church and elsewhere, in England and in America. Those who were present at the World's Sunday-school Convention of 1898 will not soon forget his noble Thursday lecture before the convention to three thousand hearers in his own church.

But of all the great services in the City Temple in all these years, I have never heard any that surpassed those with the brilliant luminary of Chicago as interpreter of the divine message. Having in the morning occupied a seat much better than I deserved — given me by my long-time friend, the distinguished speaker himself, who had happened to spy me out entering the Temple — I deliberately chose for the evening the very back seat in the great topmost gallery, far in the rear. There I found myself in the midst of literally hundreds of young men, and able to watch the effect of the discourse upon such. No one who knows Dr. Gunsaulus need be told that his sermons were highly intellectual, philosophical, brilliant, deeply spiritual, and thoroughly practical. When in the morning in a burst of eloquence he pictured the perils of all great centres of population in any land, and the glories of that true democracy where people in true altruism say, *not*, "I am as good as you," but, "You are as good as I, and, however obscure, are entitled to all the privileges which I enjoy, either in monarchy or republic," there was an outburst of applause which showed how deeply moved the great audience was.

I could easily believe the testimony of a prominent official of the Temple that "No one has so deeply moved the Temple constituency as has this great and brilliant minister." It is spoken of as an open secret that a very persistent effort is making to induce this remarkable American minister to allow an invitation to be extended to him to make London his permanent home, and to become the pastor of the leading Nonconformist church of the world. Who in America would not be sorry to lose him? And yet what a field of influence is this open to him! In any case, whether he shall go or stay, how good a thing it is to know that, wherever he is, this eminent, brilliant American will ever be pouring out the truth of God upon needy multitudes.

Great numbers in all the English-speaking world will rejoice to know that Dr.

Parker seems slowly gaining strength, and himself hopes to speak again the last Sunday of September. His people, however, seem to hope for this more than they really expect it. Surely many readers of ZION'S HERALD and others will often lift their hearts that this gifted minister, who has brought blessing to so many through his long ministry, may now, in the evening of life, amid the deep shadows of his great domestic sorrow, increasingly experience that peace of God which the world can neither give nor take away. And these same readers will also surely praise God that so gifted a minister as is our own Dr. Gunsaulus will, whether in England or America, ever prove himself a prophet of God and a constant blessing to the multitudes who throng his ministry. Surely, too, the present moment is a good time for those who love him to lift up their hearts with special earnestness that in all his future our covenant-keeping God may unfailingly guide him.

Danielson, Conn.

## OBSERVATIONS IN INDIA

HON. JOHN WANAMAKER.\*

AS a result of my recent visit to India, I reached some conclusions that I would like to abbreviate sufficiently to form a telegram to every hard-headed business man — the non-professing Christian, who may be a generous-hearted giver for education; to the earnest praying Christian man and woman, eager to do the most that can be done with money; and to every thoughtful college student and Sunday-school scholar.

1. While the British government, from India's tax funds, assists India's schools, colleges, and hospitals, I found the largest proportion of humanitarian religious work going on there traceable to the Christian religion.

2. Of all the Christian missionaries sent out from other lands, that I saw, or by inquiry learned anything about, I discovered only one person who had given up Christ for the ancient Hindu or Mohammedan religion. These old, much revered native religions are not able to win headway with the believers in the Gospel of Jesus Christ.

3. By personal contact with the work and workers, I convinced myself that the work of missionaries, clergymen, teachers, doctors, and Christian helpers was healthy, eminently practicable, and well administered.

4. In its business administration it is quite as economically done as any business firm could establish and support business extensions permanently and successfully in lands far distant from home, climate and custom requiring different modes of living. No private business man, in my judgment, can administer from the United States properties and finances in India more effectively for less, as a rule, than the Board is administering them at this time.

5. It is an unjust aspersion on the church and its heroic men and women for any fair person to say that, because the customs of the country oblige missionaries, if they are to maintain influence with the people, to employ servants and live in houses common to hot climates, such as are used by other private families, therefore they live in luxury, idleness, or extravagance. While I saw homes of Christian workers in large cities, bought, from thirty to fifty years ago, for small sums, now worth much more than they cost, which is to the credit of the wisdom of the fathers and brethren

\* Mr. Wanamaker returned not long ago from a visit to India, and at the recent meeting of the Presbyterian General Assembly gave his impressions received there. The following report of his address is condensed from the *New York Observer*.

of the Missionary Board, I failed to find any extravagant buildings in use by missionaries or others in the services of the Board. I personally saw while there two spacious, one-floored, high-ceiled, large-porch, rough cast bungalows similar to all that are there, with ten acres of ground and fine old trees, in the heart of the city of Allahabad, sold for 12,000 rupees — a little less than \$4,000. This fact is reliable information on the real estate values; and, as to the servants, they board themselves, coming in the morning and going off in the night, for the pay of ten or twelve rupees a month, which on an average is \$3.63 a month for house servants. It is impossible to find anywhere in the world simpler and more consistent home living than at the homes and tables of the mission houses.

In all my life I never saw such opportunity for investment of money that any one sets apart to give to the Christ who gave Himself for us. As I looked at little churches, schools, and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret in my heart that I had not been wise enough to make these investments myself — yet there are others left. I appropriated some that you cannot have, and wished a hundred times I had known twenty-five years ago what I learned a half year ago; but I can take you to many as good, if you will.

— A professor in a western college had been annoyed by the tardy entrance of a student into the lecture room, and pointedly stopped talking until the man took his seat. After class the student went to the desk and apologized. "My watch was fifteen minutes out of the way, sir. It's bothered me a good deal lately, but after this I shall put no more faith in it." "It's not faith you want in it," replied the professor; "it's works." — *The Wellspring*.

## FOOLED HIM

But in the Pleasant Ways of Peace

Good thing some men are married. Their wives keep a sensible watch over them, and have a way to help overcome their troubles.

Mr. E. Lewis, of Shaniko, Ore., was located for several years at various points in South America, and fell into the native custom of frequently drinking coffee. He says: "I took to using it the same as those nervous, excitable people in South and Central America. They make very black coffee, and it becomes more or less an intoxicating beverage. At the end of about four months I began having severe sick headaches and nervousness, but supposed it was from the tropical sun. At last my wife became alarmed at my headaches and stomach trouble. She tried to induce me to quit drinking coffee, laying my trouble to that; but I continued to use it.

"She read of Postum Food Coffee, and ordered some from the States, but kept it a secret from me. The very first time she made it, when I came in for my coffee and roll I noticed that peculiar, pleasant flavor of Postum, and asked her what it was. She said it was a new brand of coffee, and asked me how I liked it. I tried two cups of it with rich *Leche de Cheua*, which is used by every one as milk in Panama, and thought it excellent. After a couple of days my headaches stopped, and in a short while my nervousness disappeared as if by magic. I have been using nothing but Postum for the past year, and have been completely cured, and my wife has also been cured of constipation by changing to Postum, and we shall never go back to coffee again."

## W. H. M. S.

The 21st annual meeting of the New England Conference W. H. M. S. was held in Grace Church, Cambridgeport, Sept. 21 and 25. A beautiful day found many present at the opening session, when the president called the meeting to order. The pastor, Rev. O. W. Hutchinson, conducted the devotional exercises, reading the story of "The Good Samaritan." The welcome to the convention was given by Mrs. Hutchinson and responded to by Mrs. J. M. Leonard.

Mrs. Jacobs, in her annual greeting, congratulated the Conference both upon its twenty-first birthday and upon the completion of the Medical Mission which this year has seen. In resigning her office on account of impaired health she dwelt in words of tender gratitude on the helpful support given her in four years of service.

The delegates present were asked to stand and received a cordial greeting.

Many of the reports read were of great interest. The Medical Mission report was one of thankfulness for the gifts and possibilities of the year. A full account was given of the present management. There are ten city physicians in weekly attendance at the clinics and there has been an increase of 600 office patients this year over the same time last year. Prof. Harriette J. Cooke, the superintendent, was asked to speak on "The Larger Opportunities in Medical Mission Work." She spoke of the two streams from the past that make up our present civilization. From Greece come culture and grace, but nothing of religion or righteousness, or humanity. Through the second stream, from the wilderness of Canaan, come the seeds of all true usefulness in the higher sense, and its influence is felt in our own time in the great increase of interest in the poor and helpless. From this impulse springs the Medical Work, first among the Foreign Missionary Societies and now so newly come to the Home Society. Several instances were told to show the depths of ignorance among great numbers within reach of our hands and help. Some of the struggles and triumphs in the work were most interestingly presented as only Miss Cooke can.

Mrs. Jacobs' report of the building committee gave a full account of this busy year's important work. A list of gifts to the building by various firms was given in detail.

Miss Stratton's most excellent report of the Religious Periodical Bureau and Conference Headquarters showed that she is making Room 40, Wesleyan Building, a useful and important part of the Conference work.

Mrs. Beckley, of West Somerville, led the devotions at the noon hour. Some reports and routine business followed, after which Dr. Gallagher was introduced to the convention and pronounced the benediction. A pleasant lunch hour was spent with the hospitable ladies of the church.

At the afternoon session Miss Juliette Smith, of Dorchester, conducted the devotions. The Reading Circle secretary, Miss Putnam, a new office this year for the Conference, reported seven circles.

The report of Miss Webster, the treasurer, was one to make all the Conference thank God and take courage, both for the list of achievements it recorded and for a treasurer who was able to prepare a report like it. It was accepted with a rising vote of thanks to the treasurer; and all joined with fervor in singing "Praise God from Whom all Blessings Flow."

Mrs. Clark, of the Immigrants' Home, had a report of happy, hopeful tone. It was full of incidents of actual work among the many immigrants of the year.

Miss Russell, of Browning Home, was introduced and spoke earnestly of her life there, urging the need of educating the colored girl.

Every one listened with great pleasure as Dr. Gallagher, of the Training School and Deaconess Home, Washington, D. C., spoke of "Rust Hall—Described, at Work and Immortal." He said that "The work of the church is the elevation of society," and told of the many ways in which Rust Hall is to serve as an important factor in this work. Miss Wellwood, the deaconess nurse at the Medical Mission, spoke briefly of "Rust Hall from a Deaconess' View," saying it meant to her "equipment for service."

The meeting was then adjourned for the day.

The second day of the convention Dr. J. H. Mansfield led the devotions of the morning and presented the greetings of the Cambridge

District, in some words of encouragement to Home Missionary endeavor so cordial, that it seemed a pity not to have the presiding elders more often heard at the Woman's Missionary services.

The report of the nominating committee was received and the business of election of officers resulted as follows: President, Mrs. J. M. Leonard; vice-president, Mrs. E. M. Taylor; corresponding secretary, Mrs. S. W. Floyd; recording secretary, Mrs. Wayne Whipple; treasurer, Miss E. J. Webster. The remainder of the officers were elected by one ballot cast by the secretary.

Mrs. O. W. Hutchinson conducted the noon-time prayer service. Miss Nitti, the Italian nurse at the Medical Mission, spoke of her work among her countrywomen in the North End. Many incidents of true helpfulness in heart, life, and physical welfare were listened to with great interest, as the sweet voice told them in the charming Italian-English.

The afternoon session was called together at the call of the new president. Mrs. Pomeroy, of Medford, conducted the devotional exercises.

Mrs. Dr. Miller, of the Yakima Indian Reservation, spoke for an intensely interesting half hour.

The difficulties in reaching the sympathies of the Indian were lightly touched on and an account given of the flourishing Methodist Episcopal church, Sunday-school and class-meeting there. Some touching bits of personal experience were given to show how great are the results of service.

Miss Wellwood sang with much tenderness "He Was not Willing that Any should Perish."

Rev. A. S. Gregg was then introduced and spoke of "Christian Work in the Far Northwest." An idea was first given of the geographical immensity of the Northwest, the great variety of nationalities, and the difficulties arising from the difference in the point of view of the old-time settler and the new arrivals. Some glimpses of Conference experiences from the standpoint of a Western preacher were given in such a manner as to make listening to them a very pleasant matter, and to bring to a keener realization the heroic lives spent there for the love of God and humanity.

Mrs. Hyde, for the committee on resolutions, presented expressions of grateful appreciation to the retiring president, of thanks for the speakers of the convention, and to the church in which so pleasant a service had been held. This being the spirit of all present, the adjournment was made in gratitude and trust.

GERTRUDE KIMBALL WHIPPLE, Rec. Sec.

## Christian Fortitude

Rev. Richard D. Spellman, of Fort Wayne, one of the oldest and most widely known Methodist ministers in North Indiana Conference, being in his ninety-first year, demonstrated his Christian fortitude in an unusual manner a few days ago. He had to undergo an operation for appendicitis. As he was being taken to the hospital he said: "It's a pity that I've carried this useless thing around with me for nearly a century to have it bother me now." Before the operation he said to his surgeon, Dr. C. B. Stemen: "You will find no lager beer, whiskey, or tobacco smoke in this old body of mine, and I'm not afraid of the result." He went under the anesthetic humming a Methodist revival tune. He is recovering.

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WE will send to every subscriber or reader of ZION'S HERALD a full sized ONE DOLLAR package of VITA-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for within one month's time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and dopes of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vita-Ore is a natural, hard, adamant-like, rock-like substance—mineral—ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Give age, ill's and sex.

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## CHEVAL TOILET

And now here comes a Western designer (and a man of great reputation as an artist) with a new Toilet Table, which is a combination of Table and Cheval Glass.

It is a very stately production, and we have such an advance demand for it that we have produced it in four different woods—oak, mahogany, birch and maple.

The supports are exceedingly graceful, and it would be difficult to imagine a handsomer Toilet Table than this at twice its cost. The carving is especially good; so, too, are the legs. The glass measures 36 by 18 inches, and is heavy French plate.

Of course it is impossible to have a full-size cheval, but this shows three-fourths of the figure.



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## THE CONFERENCES

## EAST MAINE CONFERENCE

## Rockland District

**Damariscotta and Mills.**—The Sunday-school superintendent, Rev. W. Dodge, has gone to Wesleyan University. Life is enlarging at the Mills. A new church will start a new life and strength at Damariscotta. The importance of such an enterprise is being more deeply felt by the church, and an aggressive pastor continually stirs the need. It is the one opening for a growing Methodism in this place.

**Wiscasset.**—Rev. G. G. Winslow urges on his work in the face of some dispiriting circumstances. Through the summer a choir, under leadership of Mr. Geo. Winslow, who with his family spent the vacation with his father, was much enjoyed. Social services are improved in attendance. Five candidates have been baptized. A vacation of three Sundays was granted the pastor.

**Dixmont Circuit.**—Most encouraging conditions prevail upon this charge. Rev. H. E. Stetson and wife are held in highest esteem. "We've got a man who isn't afraid of work," was a frequent comment made to the elder. Church attendance has largely increased. We took the pastor's work for the Sunday, while he did the same for Rev. W. A. Luce, of Unity. Neither of these men finds a sinecure for a charge, while each of them is tireless in endeavor to make full proof of his ministry.

**Oumden.**—A good life is still manifest in this church. The debt thrust upon them by unexpected need of interior renovation is rapidly fading. During the quarter, \$180 has been paid. "We expect to pay the whole by Christmas," declares the persistent pastor. The church life is good. Our Nestor, Rev. Seth H. Beale, led an old-time love-feast before the quarterly conference. It was an occasion to be remembered.

**Rockport.**—Few pastorates have had a larger measure of success than Rev. J. H. Gray has met with here. The church is very much alive. Five persons have been received in full. The Epworth League is doing well. An enthusiastic class for Bible study has been organized. All interests are well cared for.

**North and East Vassalboro.**—"You knew our minister was hurt, didn't you?" So we were greeted by a friend, four miles from the parsonage. We drove over and found Rev. B. G. Seaboyer suffering from a painful injury. "I had just finished my sermon for Sunday and went up to see the shinglers on the stable. The staging gave way and we all came down together. The doctor says I have broken a rib—and I do not doubt it," added Mr. Seaboyer with a grim smile. We have reason to rejoice that the injury was not worse. A few weeks and he will be about his work again, so far as can be seen. Conditions on the charge are excellent on the whole. At the North, congregations are encouraging. Spiritual life is enlarging, and general church repairs at a lay-out of \$500 are progressing. At the East, the pastor's desire is to see a more pronounced and general sense of individual responsibility coupled with activity, that all the services may be a larger success.

**China and North Palermo.**—This very pleasant charge and people are holding on and striving to advance under the leadership of Rev. N. C. Maynard. The church is not large, but is faithful and earnest. The pastor reports a kind and wise helper in Rev. Elias Wixon, who is class-leader at China. At North Palermo steps

are being taken to repair the chapel and place it upon a firm foundation.

**Unity Circuit.**—In the absence of the pastor on his vacation and wedding tour, the presiding elder gave the charge a full Sunday, and found that Rev. W. A. Luce has no time to lose on his "Thorndike days." We found good congregations which have become accustomed to hearing and receiving plain, direct, pointed gospel truth, "which we like." No pastor is held in higher esteem. Receptions for pastor and wife upon their return are planned. Mrs. Luce will find warm hearts in her new relationship.

**Morrill and Knox, and Bremen Circuit.**—This charge is so weak it has been deemed best to discontinue the regular pastoral supervision and supply from a neighboring charge. The pastor, Rev. James N. Atwood, has been appointed to Bremen Circuit, which has been supplied till within a few weeks by Rev. Paul Shively. T. F. J.

## Bangor District

**Limestone.**—Notwithstanding several counter attractions, the usual good congregation greeted the elder at Limestone. A steady interest is maintained in congregation, Sunday school, and Epworth League.

**Alton.**—The elder found himself somewhat used up by a long campaign and a severe cold. Rev. W. H. Dunnack kindly consented to fill two appointments at this place. Rev. O. S. Smith is working hard on this wide field of scattered people. Only good words are heard of his work.

**Smyrna Mills.**—Good interest in all the church work prevails, especially in the Epworth League. At the quarterly service Helen Charlotte, the little daughter of the pastor, was baptized.

**Brownville.**—The Henderson people are pushing the church to completion, and are to have a building that will be a credit to them and to the town. The elder found the parsonage brightened by the addition of a beautiful daughter.

**Atkinson and Sebec.**—Excellent congregations greeted the elder at both points. Finances are in better shape than usual. Rev. W. A. Meservy holds service at Atkinson, Orneville, South Sebec, and Barnard, and has urgent invitation to hold service at Bowerbank. No great danger of getting rusty! One was baptized at Sebec on Sunday, Sept. 20.

**Orono.**—A Junior League has been organized, and is led by the pastor. Since July, 3 have been received into full membership and 2 on probation.

**Oldtown.**—Rev. W. H. Dunnack reported 400 pastoral calls in the quarter. Nine have been received into full membership. Three members have died.

BRIGGS.

## Bucksport District

**Sullivan.**—Rev. B. W. Russell, the pastor here, has been practically laid by all the summer, but is improving and will soon be able for full work, we hope. His people have been very considerate, and the work has not suffered as it often does under like circumstances. Perlie, the pastor's son, has entered Bucksport Seminary.

**Prospect Harbor.**—The corner-stone has been laid here for a new chapel, the principal address being made by Rev. S. L. Hanscom, of Bar Harbor. A beautiful lot was bought and donated by Capt. E. A. Over. A solid granite foundation now awaits the structure. The lumber has been ordered and building will begin as soon as it

## Few People Realize

## The Danger in that Common Disease, Catarrh

Because catarrhal diseases are so common, and because catarrh is not rapidly fatal, people too often overlook and neglect it until some incurable ailment develops as a result of the neglect.

The inflamed condition of the membrane of the nose and throat make a fertile soil for the germs of pneumonia and consumption. In fact, catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases which annually cause more than one-quarter of the deaths in this country.

Remedies for catarrh are almost as numerous as catarrh sufferers, but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered, which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.

This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree, and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste, and so harmless that little children take them with safety and benefit.

Eucalyptus oil and the bark are sometimes used, but are not so convenient nor so palatable as the gum.

Undoubtedly the best quality is found in Stuart's Catarrh Tablets, which may be found in any drug store, and any catarrh sufferer who has tried douches, inhalers and liquid medicines will be surprised at the rapid improvement after a few days' use of Stuart's Catarrh Tablets, which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood, and expel the catarrhal poison from the system.

Dr. Ramsdell, in speaking of catarrh and its cure, says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves, or liquid medicines. I have always had the best results from Stuart's Catarrh Tablets; the red gum and other valuable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Stuart's Catarrh Tablets are sold in drug stores, under protection of a trademark, should not prejudice conscientious physicians against them, because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with perfect safety and the prospect of a permanent cure."

For colds in the head, for coughs, catarrhal deafness, and catarrh of the stomach and liver, people who have tried them say that Stuart's Catarrh Tablets are a household necessity.

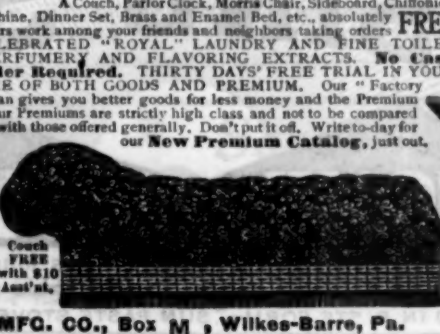
arrives. Rev. Wallace Cutter is working hard, but reports ten pounds gain in flesh this quarter. May the good work go on.

**Gouldsboro.**—A few choice souls still hold the fort here. Grandma Sowle still inquires after the interests of Zion and prizes highly the visits of ZION'S HERALD. Her son, Wm. Sowle, is a worthy offspring and will continue to put the latchstring out to Methodist preachers when Grandma is gone. This church is conspicuous for its dearth of young people.

**Lincolnton.**—A long, hurried ride across country, a few hours in the dentist chair, and we felt as though it ought to be Monday morning rather than Saturday afternoon, but the boat whistle blew and we pulled out for Belfast, where Rev. H. I. Holt met us and said, "We have you down to preach in revival service tonight. Is that all right?" We said, "Yes," and mounted the seat beside him for twelve miles across to Lincolnton Centre. Mr. Holt is in the midst of repairs on the church, but a revival has "broke out." A young lady was converted a short time since. Last week a fine young man was saved, and Sunday evening another young man—just off for school next day—bowed at the altar and surrendered his heart to God. After we had rejoiced and sung much over the victory, we started to go home, but found a young lad in the vestibule of the church, who said, "I'm sorry I did not go for

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ward tonight." What a delight it was to see those young people flock back and to hear them say, "O Karl, do it tonight, now, here!" and soon we were bowing right there in earnest prayer for Karl. A strange spirit was upon us all day Sunday. People looked at each other and the tears would start. God was in the place. Praise His name! Oh, that this flame of holy fire may break forth all over the district! More of the church repairs later.

**Northport.**—What a charming ride from Lincolnville to Northport! Beautiful lakes ever in sight. The rugged hills and the endless variety of the now rapidly changing foliage delight the eye. We preached Monday evening in the "Wood school-house," to a very attentive audience. At the close of the sermon a woman presented herself for baptism. A very pleasant quarterly conference was then held. Good reports. Finances well in hand. The chapel is nearing completion, and will come in for further notice at some future date.

**Personal.**—Mrs. Sarah E. Dunton, widow of Shuball Dunton, greeted us at Lincolnville, and rejoiced in the fact that salvation was coming to her old home town.

Rev. V. E. Hills, formerly of this Conference, now preaching at Lincoln City, Delaware, is visiting his parents in Northport.

Rev. W. H. Maffitt, a supply, once admitted to Conference, but whose health prevented him from going on, has decided to turn his attention to farming. He superintends one of the Sunday-schools on the Northport charge, and is highly respected. FRANK LESLIE.

## VERMONT CONFERENCE

### Montpelier District

**Proctorsville.**—The pastor has taken the missionary collection and reports that he has passed beyond the apportionment.

**Mechanicsville and Cuttingsville.**—A set of new maps costing \$15 has been purchased for the Sunday-school. The cottage on the campground at Claremont Junction has been disposed of because the society no longer finds it possible to occupy it. Minor repairs have been made on the parsonage, and the foundation of the church has been repaired and the vestry brightened with new decorations and new paint. All bills have been paid. Several collections have been taken and the pastor reports that the missionary apportionment will be met. At Cuttingsville one person was received in full membership, Sept. 28.

**Bondville.**—The health of the pastor's wife does not come back very rapidly, but there are hopeful symptoms, and all pray that she may fully recover. Congregations still continue good.

**Randolph Centre.**—This charge is having a year of prosperity, as it ought. As soon as the repairs on the church were completed Rev. L. N. Moody began to plan for an advance along other lines. Rev. Mr. Davison was secured to lead union services. The results were good. Our church received eleven probationers, two of them children ten years of age from Christian families; two were mothers who came, one with a son and one with a daughter; and the others were young men and young women. In addition to this two infants were baptized, and recently three members were received by certificate. The repairs on the church have all been paid for, and the Epworth League has money for redecorating the vestry. The Junior League is in a flourishing condition.

**Bellows Falls.**—The pastor, Rev. L. O. Shurburne, is making special effort in gathering fruit in spiritual harvest fields. The work is only begun at this writing, but the outlook is bright. Through the efforts of the pastor's wife a Woman's Missionary Society (for Home and Foreign) of thirty-two members, a Young People's Society for Home of thirty-five members, and a Children's Society for Home of sixty-five members have been organized. The pastor has organized a Bible class.

**Brattleboro.**—Several additions to our church are reported by Rev. F. W. Lewis. One was received, Sept. 28. W. M. N.

### St. Johnsbury District

**St. Johnsbury** is much enjoying the services of Rev. J. M. Frost, and the uniform testimony as to the helpfulness of his preaching and his social service leadership is a strong commendation.

His services are much in demand in all the region. On October 2, he was called to the rededication of the Congregational Church at East St. Johnsbury, and only a few minutes after leaving his home news of his father-in-law's death at York, Me., reached the family. Principal Davenport of the Seminary will take his pulpit on the 5th, the funeral occurring on that day.

**Lyndonville** is a bit disturbed over some changes in the plans of the Boston & Maine R. R. The Passumpsic division of this system has its shops, headquarters, and offices at Lyndonville. Of course a large number of train men, engineers and conductors find their homes here, and many of our church workers are from these homes. By some changes in the plans of train service, a dozen or more of these families, not all connected with us, are removing, some to Newport and Stanstead and some south to Woodsville and White River Junction. We can ill afford to lose any of them, as our work is only in the early stages of development, but it will go on despite this exodus. The pastor's wife has returned from her stay in Ohio, and was able to make the journey with less difficulty than was feared. It is cheering to see the old parsonage at Lyndon with life about it. Two young men in the household promise to keep things lively. The work on this charge is sure to be pushed while Rev. W. R. Mather is at the head.

**Plainfield** is progressing, with hopeful signs of advance. Fourteen of the young people are in the Seminary at Montpelier, and others are looking that way. Some board at home, going daily to their school work. This plan, while not the best, is sure to be followed more and more as train service improves. At some of our schools two-thirds of the students are day students from out of town.

**Marshfield** is broken up mid-year, the pastor, G. W. Manning, feeling compelled on account of his health to relinquish his work for a season. He will enter the employ of ex-Governor Page, of Hyde Park, as assistant check man in the tannery. Marshfield will be furnished with a supply until Conference. The work must suffer more or less, but the workers must be spared and saved if possible.

**Newark.**—Rev. C. G. Gorse is holding special meetings this week. The interest has been promising, the results are not yet published. This old town, high on the hills, has produced some noble men, and the stock is not yet exhausted. Several of the young people are away in schools, and one enterprising young farmer has recently received flattering offers from ex-Mayor Hewitt of New York to take the foreman's place on his large estates in New Jersey.

**Irasburgh** is in the midst of special revival services, with Misses Bryant and Avery as helpers. The attendance has been large for the place, but the number of seekers not as large as was hoped. The workers are holding on by faith, looking for larger results. Their next engagement is at Danville, where special preparatory work is being done this week. No more promising field could be entered, if only the people will engage heartily in the work. This they have pledged to do in response to a card sent out by the pastor, class-leaders, and Sunday-school superintendent. Prof. Hamilton of the seminary spent last Sunday with his parents at Danville.

**Preachers' Meeting at Newport** was a decided success. Not quite all the brethren reported, but every topic was presented, and several very

able papers were read. First among the best should be mentioned that of Rev. A. G. Austin, on the theme of removing the hindrances out of the way of our church work. For clear and conclusive reasoning and literary finish this will hardly be excelled in any of our preachers' meetings. The reception at Newport Centre was most hospitable, and the people were in attendance at the several sessions. All seemed to enjoy the exercises. A most charming spirit of Christian courtesy prevailed, and the meeting will have its effect upon the after work of the year. At a recess on Wednesday a vote of preachers and people was taken on the time-limit question. The preachers voted two to one for a return to three years, only one voting for five. The laymen favored the present plan of no limit. J. O. S.

## MAINE CONFERENCE

### Portland District

**Newfield Circuit.**—Sermons at Newfield, South Newfield and Shapleigh, with communion services at two of the churches, and a ride of twenty miles, made up the presiding elder's Sabbath work on a recent visit. The old church at South Newfield is closed during the winter, but services are held at Shapleigh every other Sunday. Rev. Wm. Bragg, the pastor, is doing his best to hold together the steadily decreasing congregations. Possibly in the near future an electric line may open up this delightful region to summer visitors, and thus bring in some business. Meanwhile such churches should be maintained for the sake of the young people.

**Sanford.**—The pastor, Rev. A. Hamilton, has been enjoying a brief vacation in Massachusetts. He is a busy man at home. A union Sunday-school is conducted at Mt. Hope, which uses our Methodist lesson helps. Cottage meetings are held every week. An effort is being made to raise \$300 on the debt. Leagues and Sunday-school are in a prosperous condition. The pastor is sure to succeed in securing a better location for the church, because the people are with him in all he undertakes.

**Alfred.**—Rev. D. R. Ford and wife are patiently holding the fort here and praying for revival. The financial condition is better than last year.

**South Portland, People's Church.**—Rally Sunday was held, Oct. 5, with a large attendance. The Reading Club of the Epworth League has been reorganized with over thirty members. The success of this club in this small church ought to be an incentive to other chapters to try the same thing. The Junior League opens the fall campaign with fifty members under the leadership of Miss Edith Rankin. Three members have recently been received into the church by letter.

**Deaconess Home.**—This institution opened in its new quarters, Oct. 1. Methodists in the Maine Conference are requested to remember it with gifts of money, fruit, vegetables and other necessary articles for housekeeping and for distribution among the poor. E. O. T.

### Lewiston District

**Auburn.**—Rev. C. S. Cummings received a very large majority vote in his own city. One of the leading laymen of the church remarked before election, "I shall consider it victory any way; if he is elected I shall consider it victory for temperance and good citizenship, and if he is not, I shall consider it victory for our church." Mr. Cummings will probably remain

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as pastor until the next session of our Conference.

**Lewiston.**—A good deal of building has been going on in this busy city. The fine Carnegie Library on Park Street is approaching completion. A very fine brick block has taken the place of the old block on the corner of Lisbon and Main Streets, that contained the old Baptist church, and which was the early home of Hammond Street Church. Fine brick blocks are replacing wooden blocks on Lisbon Street. The "Spindle City" is full of pluck and push. Bates College has a fine entering class.

**Park St. Church** had a day full of joy and encouragement, Sept. 14. At the morning preaching service there was a very large congregation; in the evening 10 were received into full connection from probation. One of them was formerly a Roman Catholic. A Bates College student was baptized and, with one other, was received on probation. Nearly 100 partook of the sacrament of the Supper.

**Hammond Street.**—Rev. G. D. Holmes has been taking a few days' vacation, part of which he has spent in Brunswick and Monmouth. For two Sundays his pulpit was supplied by Rev. A. S. Bisbee, a local preacher, and the enforcement candidate for sheriff of Cumberland County, and Rev. U. L. Walker, a returned missionary from Africa.

**Lisbon.**—Since the vacation season has practically closed, Rev. C. C. Phelan has had large congregations, and he is very hopeful of a revival of God's work in the near future.

**North Auburn and Turner.**—The people at North Auburn are enjoying Rev. C. H. B. Seliger and wife very much. Another sleeping room has been finished in the parsonage, floors have been painted, and steps built. This parsonage is beautiful for situation, having a fine view of Lake Auburn. Mrs. Seliger puts the stamp of fine housekeeping upon all the interior arrangements, and also is greatly interested in church work. A class-meeting has been inaugurated at the parsonage, Mrs. Seliger volunteering to lead until some one else was willing. The Sunday-school, and all the interests of the church, are prospering. On Sept. 21 a goodly number partook of the sacrament of the Supper. Mr. Seliger is pursuing his studies at Bates College. Dr. R. L. Greene has a very beautifully situated summer home here.

At Turner one of our veteran local preachers, Rev. M. K. Mabry, is supplying. In July the church edifice was injured by fire. It will take \$50 to repair it; of this sum \$25 has been raised at home. This is a long-suffering and heroic little band of Methodists; and if any one who reads this will send something to Mrs. M. L. Roberts, Turner, Me., it will be very greatly appreciated.

**Chebeague.**—Rev. W. B. Eldridge was in the Maine General Hospital in August for a short time; he was afflicted with an abscess, and an operation was necessary. But this plucky pastor lost only one Sunday. A large number of summer visitors have been on this beautiful island this summer. Sometimes the congregations have numbered more than 200—probably the largest in its history. All things are moving well. Both the church and parsonage have been painted outside, and other changes and repairs have been made. Mrs. Eldridge is not in the best of health. Annie, only sixteen years of age, is teaching school. She and a younger sister worked in hotels this summer. This family is an example of real English industry and thrift.

**Naples and Sebago.**—We spent Sunday, Sept. 14, on this charge. A fine congregation was present both morning and evening at Naples. One young lady was baptized and received in full, and the sacrament of the Supper was administered. About the usual number was present in the afternoon at Sebago. Rev. H. E. McFarlane has had unusually large congregations

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all summer. The approach to the church has been much improved. (In these times we have to make it as easy as possible to get to church!) Real estate is advancing here, and the church must be as aggressive as is the world. We took tea with Mrs. Jordan, now in her 90th year. She and her sister, who is 87 years old, kept house for a month, and made butter, dried apples, and picked and canned berries. Mrs. Jordan said she could not pick many berries, but her sister being younger (only 87!) could run out and pick several quarts in a short time. Next!

**Baldwin and Hiram.**—Rev. David F. Nelson is doing heroic service on this large charge. His hand and heart are on every interest of the church. He does not spare himself. He looks after the benevolences in a very wise and persistent manner. And any one can see by consulting the Conference Minutes that he has been making a fine advance. Mrs. Nelson is having a long and serious illness, but no one could endure it more patiently. On the evening that we were at Hiram we preached to a very small audience. We could not compete with the Uncle Tom's Cabin show! The church edifice was renovated and much improved last year; the people enjoy it much. This is a fine people.

**Mechanic Falls and Minot.**—Rev. A. Hamilton and family made such a large place for themselves in the hearts of the people here, in the church and out, that if the new appointment had not been eminently wise and fitting there would have been trouble for the presiding elder, I fear. But Rev. F. C. Norcross and wife are greatly enjoyed, and the big wheel never turned with less creaking and jar. The congregations are encouragingly large, the average has been 90, finances in fine condition, Sunday-school, League, etc., all doing well. Mr. Norcross speaks very appreciatively of the excellent condition in which he found the charge.

At Minot the improvements on the church are nearly completed. It will be one of the most beautiful churches on the district. The re-opening will occur in a few weeks, and then particulars will be given.

**Brunswick.**—Five have been recently baptized, one received in full. The Sunday-school has averaged about 20 more than last season; the pastor's wife is the superintendent. No bills date beyond the last session of Conference; and during the last Conference year the receipts

were a little more than the expenditures, aside from former debts. Rev. D. E. Miller is a very careful financier, and a very faithful pastor. Rev. W. S. Jones, D. D., preached to the delight of his old parishioners recently. Bowdoin College has a large entering class.

**Ministerial Association.**—The District Association will meet at Mechanic Falls, Oct. 27-29. Let the pastors plan to attend. Notify Rev. F. C. Norcross.

**Zion's Herald.**—Now is the time to engage in a definite and earnest campaign for our church paper.

**Revivals.**—This is the best time of all the year to plan for special services. A. S. L.

## NEW HAMPSHIRE CONFERENCE

### Concord District

**Lisbon.**—The financial reports of the second quarterly conference put the payments ahead of the third quarter of last year. Everything looks well. Rev. W. C. Bartlett is in first rate physical condition, and is hard at work pushing the Lord's business here. Congregations are very good. The burnt district of a year ago is being rebuilt, and will be a fine improvement to the town.

**Lyman.**—They are behind here in the claim, but will try to rally and bring it up. Some evil influences have been at work that have lessened the paying ability of the charge. The pastor still keeps his grip, though greatly hindered by the sickness in his family. Indeed, he seems to have more than his share. His wife has been sick for a year; then his oldest daughter for some weeks. Now his second daughter is very poorly and has gone to the hospital for surgical treatment for appendicitis. Certainly Rev. W. Holmes and his family need our sympathy and prayers.

**Littleton.**—Rev. T. E. Cramer and wife are compelled to give all their time to the care of Rev. Mr. Love, the father of Mrs. Cramer. He gradually fails, and requires constant attention both day and night. This of course hinders the pastor in much of his work. For seven Sundays consecutively his pulpit has been supplied by visiting brethren. This has been a great help. Probably the pastor feels the inability to do all his work, even more than the people. They are all very patient and kind. The finances are in the best condition we have ever known them. Recently a new range has been put into the kitchen, and hot water connections made with the bath-room. This gives them one of our very best parsonages. At the Sunday evening service the elder did his best to persuade the people that no change should be made in the prohibitory law of the State.

**Whitefield.**—The distance between this place and Littleton is only ten miles. As it would take only half an hour to reach there and the day was before us, we determined to relieve those who might be our host by spending the day

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among the mountains. At 7.40 we took train for Fabyans. The top of Mt. Washington was under a cloud, and it did not look as if it would be clear during the day; so we decided not to venture in that direction. If we could not go up the big hill, we could go over the great hotel, "The Mount Washington," which the multi-millionaire Stickney has built. It is not easy to describe it in any newspaper item, and it requires the pen of a more ready descriptive writer than this scribe to tell what it contains. It is sufficient to say it is a magnificent place. It ought to be, when the lowest price for board and room is \$6 per day. Everything needed for comfort and pleasure is furnished. The view of the Presidential range, specially of Mt. Washington, is the finest. A large company of Italians are at work on the grounds and by another year they will be beautiful. The golf links comprise eighteen holes and are three and a half miles around. At such a high price as is charged, one would suppose but few could come here, but we were informed that 250 guests were here over the Sabbath. Already it is decided to enlarge the dining room before another season. We carry away in our camera a snap shot of the house. Having some time on our hands before the train left, we climbed part way up Mt. Stickney, and only wished it was one hour longer that we might have gone to the summit. Going back at one o'clock to Bethlehem Junction we went in to the Profile, and for an hour and a half saw the panorama of beauty here. What a plant the Profile property has become! Beside the great hotel for the accommodation of guests, there are fifteen "cottages" as they call them; but they are large enough for a city dwelling of the two-tenement style. Many families prefer to live here rather than in a room or two. They are all connected with covered ways with the hotel and meals are taken there. A beautiful spot, this. "As the mountains are round about Jerusalem," much more so are they round about this place. The lofty peak of Eagle Cliff is on one side, with Cannon and Profile on the other, while through a slight depression is the stately peak of old Lafayette, up whose sides we hope to climb one of these days soon. We went down to the proper place and looked into the face of the "Old Man of the Mountain." He is there as he has been for all the years, a wonderful figure to look upon, as if the hand of man had chiseled it out and selected that as a suitable place to exhibit it. May no convulsion of nature, or "the ruthless hand of time," ever destroy his attractive features. Probably his like the divine Sculptor has not placed in any other gallery. In due time we were in Whitefield and found a hearty welcome into the home of Mr. Fiske. It had been arranged that we should talk on the Prohibitory law in the town hall. A very good audience was present for a Monday evening, who gave respectful attention to what we had to say. Rev. E. E. Reynolds is happy in the work here. Congregations are good. The finances are better than one year ago. The entire community is astir with concern because of the sale of the Brown Lumber Company property and the fact that it will close up between now and the new year. This will cause the removal of many families; a large percentage of these are Roman Catholics, but the change will also affect our Protestant churches. They hope some new industry will find its way here.

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—Rev. Garrett Beekman led the devotions. All the returned voyagers were on hand, bronzed and hearty, and ready to illuminate their untraveled brethren as to their wide wanderings.

President Davis introduced Rev. H. P. Rankin, of Winchester, as the first speaker. In a very amusing way he prefaced his narration. He hoped his story would be interesting; if it was not, it would be only like what the meeting had had before. He, as a preparation, read Mr.

Bronson's letters in the HERALD, and sailed on a slow cattle steamer, desiring the special benefit of the Atlantic air. He spent many days in London, and saw the emblems of the coronation and many celebrated men and women. He visited the British Conference, and heard the sharp debate in the case of Dr. Beet. He seemed as uncomfortable as a preacher at Conference when he is uncertain where he is to land. His Scotland tour was full of splendid interest, reviving his memory of his readings in history and fiction. He visited a town where his ancestors lived, and sought to learn all he dared about his family line. He heard many distinguished preachers, and was much helped by them. In closing, he said that, whenever he saw a graveyard or an old ruin, he thought of this Preachers' Meeting.

Rev. E. H. Hughes, of Malden, was then introduced, and told of his religious experience. In his Sunday on the sea he became convinced that when a Methodist preacher is called to preach on a British steamer, he ought not to be obliged to use a church service with which he is unfamiliar. His first Sunday was spent in Rome. He found the Italian Methodist Church; and if this is a specimen of the work being done, we are well repaid for the outlay. In Swiss and Italian churches he worshiped every Sabbath, and when he could attend none but a Roman Catholic church, he went there and worshiped, believing that it was every man's duty to worship on the Sabbath. He preached one Sabbath at the American Church in Berlin. Paris was repulsive to Mr. Hughes. Amid all its tinsel and glitter, its immorality is horrible. He was especially privileged to hear Canon Henson and Canon Holland in London. He was attracted to St. James Hall, and said that an unparalleled work is being done in this mission. Glasgow was visited. Notwithstanding the religious privileges the city affords, he saw more drunken people on the streets of that city in a day or two than in his nine weeks of travel in Europe.

Rev. Dillon Bronson, of Brookline, was the third speaker. He said that, like Mr. Hughes, he could not endure Paris; but he had been informed that the immoral literature offered for sale would not be continued on the market for a month but for American capital. His travels had been in unfrequented paths for the most part. His descriptions of Alpine scenery were fine. He had had doubt whether the use of Methodist money to convert Lutherans was wise; but the result in toning up the State Church and the spiritualizing of our own people warrants the outlay. He visited Monte Carlo for a day—and that was enough. He traveled across Spain from Paris to Gibraltar. Everywhere there is seen the wonderful power of the church. The monks have destroyed architecture. Madrid is a most disappointing city. The climate is nine months hibernal, and three months infernal. He saw the King, and finds it hard to believe the things alleged against him. He gave a description of the Spanish bull-fights. These are often given for the benefit of churches and charities. He advised his brethren to see as much of one bull-fight as their feelings can stand. His visits to celebrated Spanish cities were graphically and beautifully de-

scribed. The saddest picture to him in all the picture-gallery of the nations is Spain.

The thanks of the Meeting were heartily returned to the brethren for their interesting and profitable addresses.

### Boston District

**Bethany, Roslindale.**—On Sunday last Rev. Daniel Dorchester, D. D., of West Roxbury, occupied the pulpit of this church, to the great satisfaction of his old parishioners, taking for his text a clause from Isa. 9:6: "And His name shall be called Wonderful." The pastor of Bethany, Rev. Geo. F. Durgin, through the thoughtfulness of a few friends in the church who considered his summer vacation worse than none, is enjoying a brief visit to Washington during Grand Army week. Sunday, Sept. 28, was observed as Rally Day in the Sunday-school, on which occasion the graded school was inaugurated, with senior, junior, primary and kindergarten departments. Mr. Henry W. Bowen is the superintendent, with Daniel H. Wells, as assistant; Sumner E. Spencer, principal of senior and junior grades; Mrs. Sarah S. Smith, principal of primary department; and Miss Ethel N. Hewar, principal of kindergarten. The school, under Mr. Bowen's vigorous superintendency, has made marked and steady advance, both in attendance and collections.

## CHURCH REGISTER

### HERALD CALENDAR

Norwich Dist. Min. Asso. Manchester, Conn., Oct. 20-21  
Bucksport Dist. Min. Asso. at Millbridge, Oct. 27-29  
Lewiston Dist. Min. Asso. at Mechanic Falls, Oct. 27-29

**WANTED—TWO PREACHERS.**—I need two preachers to fill out the Conference year on two country charges. Want wide awake men. Will be all the better if they have good, helpful wives. Apply to

Rev. O. S. BAKETEL, P. E., Manchester, N. H.

**W. F. M. S.**—The annual meeting of the corporation of the New England Branch will be held in the Committee Room, 30 Bromfield St., Boston, Wednesday, Oct. 15, at 10.30 a. m.

ANNIE W. PHINNEY, Clerk.

### New Use for Refined Paraffine Wax

A new and important use for Refined Paraffine Wax seems to have been discovered by a prominent resident of Ohio, living near Lancaster, who had two trees badly damaged by storm, one being a maple and the other an apple. In each case a large limb was broken down from the trunk, but still attached to it. The limbs were propped up and fastened securely with straps, very much as a broken leg might be fastened with splints, and then melted Refined Wax poured into and over all the cracks. The "surgical operation" was entirely successful. The Paraffine prevented the escape of the sap, kept out the rain and moisture which would have rotted the trees, prevented the depredations of insects, and the limbs seem thus far to be perfectly re-attached to the trees.



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**SATURDAY AFTERNOON BIBLE CLASS.**—The Saturday afternoon Bible Class, under the auspices of the Evangelistic Association of New England, will resume the study of the Sunday-school lessons on Oct. 11, at 2.15 o'clock, in Park St. Church, with Rev. James M. Gray, D. D., as leader.

### Millions to Test It

Every reader of ZION'S HERALD is entitled to a free sample bottle of Liquid Veneer by writing to the manufacturers and mentioning this paper. This is a new discovery which renews the finish of all furniture, pianos and woodwork by cleaning, disinfecting and veneering it at the same time, leaving it in the same brilliant, glistening condition of newness as when leaving the factory. Write at once to Buffalo Specialty Manufacturing Company, Buffalo, N. Y., for a sample bottle of Liquid Veneer. It will be sent absolutely free and postage prepaid. A child can successfully apply it.

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**WESLEYAN HOME FOR CHILDREN OF MISSIONARIES.**—A special meeting is called for Tuesday, Oct. 14, at 2 p. m., at 36 Bromfield St., Boston. The important question of keeping the Home open this winter must then be decided, so a large attendance is earnestly requested. A treasurer must be elected at this meeting.

CLEMENTINA BUTLER, First Vice-president.

**WANTED.**—I need a pastor for a small charge on Norwich District. There is a parsonage. Salary is small.

J. I. BARTHOLOMEW, P. E.,  
260 Summit St., Willimantic, Conn.

**W. H. M. S.**—The annual meeting of the Vermont Conference W. H. M. S. will be held at White River Junction, Oct. 29 and 30, beginning Wednesday evening. Mrs. F. B. Clark, of Portland, Me., will give the address Thursday evening, and will also give a report of the Kansas City meeting. All auxiliaries requested to send delegates.

MARY B. WEBB, Cor. Sec.

**EVANGELICAL ALLIANCE.**—The Evangelical Alliance of Boston and vicinity will hold its next meeting, Monday, Oct. 13, at 10.30 a. m., at Park St. Church, Boston. Topic for the day: "How to Promote a Revival." Speaker, Rev. J. Wilbur Chapman, D. D., of New York. This is the first of our fall meetings, and it will be most interesting. The public is cordially invited to attend.

A. K. MACLENNAN, Sec.

### Now is the Time to Go Hunting in the Maine Woods

The hunting season has set in and the sportsman who desires to follow in the chase during the next month or so will no doubt shape his course towards the Maine woods.

Leaving the Union Station, Boston & Maine Railroad, he can reach any section of the pine tree forests. He can journey to the Rangeley region, or farther north to Moosehead or Katahdin; he can strike into Washington County, or away to the forest lands of New Brunswick and Newfoundland. He can traverse a country completely run with deer from the southern boundary of Maine to the Canada line.

In the Washington County, the Aramoosook, Dead River and northern portions of Maine, moose enough to satisfy the most eager huntsman can be found. Penetrating into New Brunswick and the thick jungles of Newfoundland vast herds of moose and caribou will be found roaming about.

If you are contemplating a trip into the Maine woods or sections further on, send a two cent stamp to the General Passenger Department, Boston & Maine Railroad, Boston, for their descriptive book "Fishing and Hunting." It describes the game territory in full and also contains a map of the game region of Maine.

**FOUNDER'S DAY — DREW THEOLOGICAL SEMINARY.**—The exercises of Founder's Day, Thursday, Oct. 16, will be in celebration of the 33th anniversary of the founding of the Seminary. The program will be in charge of the Alumni Association of the Seminary, Dr. E. S. Tipple presiding. The speakers will be Rev. Henry Graham, D. D., a graduate in the first class in 1869; Rev. C. F. Sitterly, S. T. D., of the faculty, class of '86; Rev. John D. Hammond, D. D., class of '75, secretary of Board of Education of the Methodist Episcopal Church, South. The president, Dr. Henry A. Buttz, will also make a brief address.

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**Horsford's Acid Phosphate**, a most valuable remedy for relieving the immediate ill effects of excessive smoking or drinking. It cures the heavy, dull headache, depression and languor, and induces restful sleep.

**RALLY DAY.**—The Sunday School Union of the Methodist Episcopal Church last year issued a very attractive Rally Day service of songs, responses, and recitations for gratuitous distribution to all schools which gave the collection of the day for the work of the Union. Two hundred thousand copies of the program were called for. Rally Day for 1902 falls on Oct. 12, though the service is appropriate for any autumnal Sabbath. A new service has been issued by the Union, and is being given out to the schools on the same liberal conditions. The service is better for our own schools than any other could be, because it gives prominence to the work which is being done by our own Sunday School Union, and a leading feature of its program, "The Model Sunday School," exhibits very cleverly the ideals toward which our Sunday-school leaders are working. The requisite number of copies for any school may be obtained on application to the Methodist Book Concern or any of its branches, or to Thomas B. Neely, Secretary of the Sunday School Union, 150 Fifth Avenue, New York city.

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Lena, S. C., March 17, 1902.

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## OBITUARIES

### In Memoriam

#### I.

A lichened slab:  
A name thereon  
That gentle rains have long defaced.

#### II

A faithful heart:  
A name within  
That scalding tears have not erased.

— Lippincott's Magazine.

**Dodge.** — Sophronia Elizabeth (Chadwick) Dodge, daughter of James and Mary Chadwick, was born in Oxford, Mass., March 30, 1829, and departed this life, June 26, 1902.

She was married to Nathan Clark Dodge, Aug. 17, 1851. To them were born five daughters: Effie, wife of F. P. Morrill, died in 1885; Mary, wife of A. W. Arkett; Winnie, Lizzie and Lelia; these, with the exception of Effie, survive, with their father, living at the old homestead in Bridgton, Me.

During a revival in Hopkinton, about 1856, Mrs. Dodge was happily converted and joined the Methodist Episcopal Church. In 1860 she moved with her husband to Bridgton, where she united with the Methodist Episcopal Church and remained to the close of her earthly life a faithful and honored member. She was an affectionate, faithful wife, a devoted, loving mother, a true, abiding friend, and a consistent, consecrated Christian. Her greatest happiness was found in helping others, and her greatest trial was during her last twelve years of suffering when she was unable, because of failing health, to perform the duties of life. But during all these years in which she was battling with disease, she preserved that buoyancy of spirit, that loving and cheerful disposition, that endeared her more and more to her family and many friends.

She is greatly missed in a home where care for her was a pleasure and its absence a pain. Her end was peaceful, and her passing away like the close of a beautiful day. Surely "she rests from her labors and her works do follow her." Perfected through suffering, she still lives in the memory and noble character of many loving friends, and in "that land of pure delight where saints immortal reign."

The funeral services were conducted by the writer, pastor of the Methodist Episcopal Church, at the old homestead in Bridgton, and were attended by a large number of relatives and friends.

C. C. WHIDDEN.

**Gale.** — Rev. Jonathan Gale was born in Jamaica, Windham County, Vermont, April 20, 1820, and died in Lower Bartlett, N. H., Sept. 10, 1902, at the age of 82 years, 4 months, and 20 days.

He was married twice — to his first wife, Miss Caroline P. Staples, of Londonderry, Vt., June 2, 1842; to his second wife, Mrs. Catherine C. Pinkham, of Jackson, N. H., Aug. 30, 1848. His first wife bore him three children, one of whom, Mrs. C. P. P. Brown, of Pendexter Mansion, Intervale, N. H., is still living. His second wife bore six children, four of whom — Messrs. Cyrus, George and Hubert Gale, and Mrs. D. Wakefield — are still alive. He leaves, also, to mourn their loss, nineteen grandchildren (one of Mrs. Pinkham's), and three great-grandchildren.

At the age of fourteen years, Mr. Gale became interested in religion, and was soundly

converted to God. When nineteen he was granted a local preacher's license, and preached his first sermon in April, 1839. He was called the "boy preacher." In Jackson, April, 1839, he preached his fiftieth anniversary sermon. When twenty-two he was admitted to the Vermont Conference on trial and continued a member of that Conference until 1850, when he located and moved to Jackson, N. H., and settled on a farm. Here he worked hard, greatly assisted by his faithful wife. He was held in high esteem by the citizens of Jackson. They made him chairman of the selectmen of the town; they elected him treasurer; they made him superintendent of schools for several years; they made him their representative to the legislature of New Hampshire in 1868 and 1869.

After living in Jackson for twenty-nine years, he removed to Maple Villa, Bartlett, where he died. During all these years he attended to the duties of the local preacher's office, and gained the affection and confidence of those among whom he lived and labored. As long as he was able he was a regular attendant upon the worship of the sanctuary, assisted in the Sunday-school, helped the preacher in charge by active co-operation and the benevolences of the church by constant giving.

The wear of increasing years and the infirmities attending old age became more noticeable when the fourscore years were reached. Since then his vigor had sensibly abated and his wonted activity declined. In the last weeks of his life he complained of being weary — "Oh, so weary!" His faithful wife, who for fifty-four years had helped and ministered to him, was still near, and he wished for her presence every moment, willing to deny himself things necessitating her absence to prepare, rather than lose her from his side even for a few moments.

The end came on Wednesday, the 10th, as the morning dawned, when the soul was admitted to the brightness of an eternal day. His last words were of the sufficiency of Christ's salvation, of perfect trust, of glorious anticipations of immortal life. To his wife he said, lifting his hands with eyes heavenward: "I am almost home." Whispering, he said: "Beautiful! So beautiful there!" He found that fourscore years and two had his bright side, and that life even then was not all labor and sorrow, though so soon to pass away. His last hours were an added proof that "Jesus can make a dying bed feel soft as downy pillows are," etc.

The funeral services were attended by a large company of relatives and friends, who gathered to pay their last tokens of respect to this servant of God, and were conducted, at his request and that of the family, by the writer of this notice, who was his pastor from 1891 to 1894.

The last rites at the grave were decorously conducted by members of Washington Lodge of Free Masons, North Conway, of which he was a charter member, and which he joined March 12, 1873.

W. S. JONES.

**Bailey.** — Mrs. Jerusha Bailey, widow of the late Henry Bailey, was born in Columbia, Me. (now Columbia Falls), Jan. 24, 1814, and passed to the better life from Machias, Me., Sept. 8, 1902.

Mrs. Bailey's early life was spent at her home in Columbia, Me., and with her brother in Machias. Her mother dying the next year after she went to Machias, she continued with her brother ten years, till she was nineteen years of age. Nov. 6, 1834, she was united in marriage with Henry Bailey, and made Columbia her home.

She was converted in 1840, and the same year was baptized and received into the Methodist Episcopal Church. Her Christian life was one of faith, that evidenced itself by works. She was regularly in her place at the church services, always willing to do what she could, even looking for opportunities to help on the cause of God. Her home was ever open to the itinerant preachers, who were always sure of a kindly greeting. The older preachers and presiding elders will recall the hospitable welcome to her home. Hardly second to the care of her own home was the care of the church. Often has the Methodist preacher made his home at her house for a year at a time, that the church might be kept open.

In 1838 she and her two daughters removed to Machias to be near her son in her advanced years. During the later part of her life she was a "shut in," but continued a lively interest in

the church of her choice till the end came. She was always desirous to know about the services at the church, the interest manifested, and what was being done, whenever any of the workers called. She and her daughters lived near the Master, and many were the prayers that were offered for the church, the workers, and the work. Her life was an inspiration to her pastor. He always knew there was one, at least, who was praying for him and ready to the extent of her ability to aid in every good work. It was always a delight to go into her home — it seemed the very gate of heaven.

She was a constant reader of ZION'S HERALD for more than a half-century. Her children say they cannot remember when it did not make its weekly visits to her home.

At evening time, after a life well spent, the Master, for whom she had been waiting, called, and she went to dwell with Him. Two daughters — Bessie, her mother's companion, and Julia E., for thirteen years in the office of the American Board of Foreign Missions — and two sons — Charles A., judge of the municipal court in Bangor, Me., and Sanford H., a merchant in California — mourn their loss, but rejoice in her well-spent life, and that as a shock of corn fully ripe she went home to be with God. Another son, James H., who cared for his mother's wants, preceded her to the better land by eighteen months.

Funeral services were conducted at the church, with which she united more than sixty years ago, by its pastor, and all that was mortal was laid at rest in her native town. "Servant of God, well done!"

I. H. W. WHARFE.

**Hines.** — Miss Sarah Hines was born in Livermore, Me., Sept. 7, 1812, and died in the same town, July 25, 1902.

Miss Hines was one of God's faithful ones, always anxious to see the cause of Christ advanced. She started to be a Christian early in life, and became a member of the Methodist Episcopal Church in Livermore, of which she was a member at the time of her death. She attended many of the Annual Conference sessions, being present when possible, as long as her health would permit. Her life was spent in helping others. For a number of years she has

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kept house for her brother. This has been the work of the closing years of her life. One year ago, though nearly eighty-nine years old, she rode to the East Livermore camp-ground—a distance of two miles—enjoyed the meeting for a day and returned home in the evening. Early in June of the present year she rode about four miles and attended the Sunday afternoon service at North Livermore, being one of the most interested listeners. On the following Sunday she fell and broke her hip. From this time she gradually failed until the last. She had helped and comforted others, and everything that loving hands could do was done to give comfort to her in her last days of suffering. F. H. H.

**Cook.**—Alonzo Baxter Cook was born in Lunenburg, Mass., April 21, 1850, and died in his native town, March 30, 1902. He was the son of Abel Cook, who is still living in his 90th year (and the 70th year of his membership in the Methodist Episcopal Church).

Alonzo Cook was favored with school privileges, graduating as civil engineer, in which profession he became very proficient. He held many town offices, and was twenty-two years justice of the peace, being first appointed when he was twenty-nine. He was a great lover of books.

June 10, 1880, he married Miss Jessie Cameron, of Ormstown, Canada, who has proved a most faithful wife and helpmate. Besides his wife and father, Mr. Cook leaves one son and two daughters.

He united with the Methodist Episcopal Church in 1874, and was almost immediately elected recording steward, serving continuously until his death. He also served as collector and treasurer of the church for many years. He was a consistent Christian, leaving blessed evidence behind that he has entered into rest. The family testify to the model husband and father, the church to the faithful disciple, and the community to a kind neighbor and friend. He "rests from his labors, but his works do follow him." S.

### W. F. M. S. Notes

—The Standard Bearers' Rally brought out so many that the ferry boat to the "Wabash" was overworked trying to take the visitors across.

—Providence, Oct. 7, 8, and 9, should be on all our memory calendars. An express train leaves Boston at 9 A. M., due in time for the morning session.

—Now for the United Study of Missions. "Lux Christi" maps and pictures are ready for the new course for 1903 on India.

—The Chinese believe in demoniacal possession. One of our doctors was called to attend a young woman who was supposed to be obsessed. Finding the unfortunate creature bound, she finally succeeded in winning her confidence and discovered that the ravings were not induced by a "weasel," as the Chinese said, but it was her only way to protest against the cruelty of her mother-in-law.

—The heathen women ask how it is that 100 people could live in our mission at Tien-Tsin without quarreling. The Christian woman answered that it was because they had the Gospel in their hearts.

—A cheering word comes from a worker who could not be present with the officers of the Branch at the meeting for prayer on Sept. 10. She speaks for many others as she states that her heart joined with ours in this hour of supplication.

—A missionary was speaking to a Japanese lady, not long since, of the opinion prevalent in the minds of many in the United States that "Japan no longer needs missionaries." Her head sank, and, covering her face with her hands, she exclaimed sadly: "Ah! they don't understand, they don't understand." Miss Imhoff, one of our missionaries, writes: "By all means put forth every effort to send workers to Korea, China, India and Africa, but in no wise

cease sending reinforcements to Japan, while there are yet more than twice as many heathen temples as Protestant Christian in this land."

—Over the grave of Jehanara, the Christian princess at the court of the Great Mogul, are the words: "Let no canopy cover my grave. Grass is the best covering for the poor in spirit. The humble, transitory Jehanara, the disciple of the holy men of Christ, the daughter of the Emperor, Shah Jehan."

—Our women in Pekin enjoy a Saturday afternoon prayer-meeting. Once each month this is turned into a missionary meeting. In the case of the absence of any member the treasurer calls on her for her monthly due, and this faithful, systematic giving of these Chinese sisters has amounted to \$35 (gold) for the year.

—Our friend, Mrs. Wang of wheelbarrow fame, is also at work. She and a daughter often take their place at the foot of the sacred mountain where so many pilgrims resort, and it is interesting to hear of her conversation with them. One poor old devotee of seventy had walked twenty-five miles and climbed the mountain every year for seven years, but confessed that she had not yet found the peace for which she so deeply longed. Earnestly she listened to the old, old story, and could scarcely tear herself away when her party was ready to start on their homeward journey.

—Miss Stephens asks that we remember a lovely young widow, who, from the time her husband died when she was but eleven, has been allowed to eat but once a day, and that only plain rice. When the missionary told her that Christ would set her free from all these galling bonds of Hinduism, she seemed strongly inclined to accept the good news. Her frequent fasts of forty-eight hours are breaking down her health, but there is hope that she will come out into the glorious liberty of the children of God.

—The Chinese authorities have ordered all foreign saloon keepers to close their saloons in Pekin and to leave the city. Our missionaries are rejoicing over this removal of a very serious obstacle to the spread of the Gospel. They are thanking God and taking courage for the future of their work.

—The school girls in Tien-Tsin are developing a beautiful spirit of helpfulness. One who has not been very strong told the missionaries that one of the others had done her washing for her; another, whose eyes are troubling her, said that the other girls had done her sewing. One spent a long time on a piece of needlework. She asked that it be sold and the proceeds given to another girl who had not the means to pay her debt before the school should close.

—A medical missionary not long ago spent seven nights out of eight in a native house in India caring for a woman who had been given up for dead, and for whose funeral people had begun to make preparations. She succeeded in bringing her back to health, and she is now a healthy worker in her home. That Christian woman preached Christ so effectively by this self-giving that no heathen can combat her influence.

—Do not forget Miss Cushman's message: "Tell the women that I never pitied the heathen women as I did when I heard my father pray as my mother passed away from us. All through his prayer he would say, in spite of the deep sorrow, 'Glory to God!' Tell all to do more for the women of heathendom who have not this sustaining faith in their hours of grief." Have we, dear sisters, real sympathy for those who are without hope?—not mere sentimental feeling, but the true spirit that moves us to serve for them.

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## Editorial

(Continued from Page 1288.)

should not be always telling that Jericho story in the past tense, simply repeating the statement that "the walls of Jericho fell down." Put it into the future tense, where it holds just as truly, and make it read, "By faith the walls of Jericho shall fall down." Difficulties disappear when duties are done.

Dr. Robert Forbes, presiding elder of Duluth District, Northern Minnesota Conference, says, in regard to the restoration of the time limit: "There has been no opportunity to test the question in Duluth District thus far. I would restore the limit, but I do not expect it will be. The time limit solves of itself many problems, and moves the man by rule without friction who can only be moved now with more or less friction. The men who ought to stay over five years are very rare. I regret my vote in favor of removal."

The pastor of one of our churches in a town in Maine of a population of several thousand asks the editor to secure for the place "a young physician who is a Methodist." It would seem to be an unusually good town for a young physician to settle in. Any inquiries addressed to the editor will receive attention.

The story of Christianity is never done. There are always more chapters to be added to the marvelous tale. "To be continued in our next" is always to be said of any experience of grace. There is always more to follow. Mark commences his story of the Great Life with the declaration, "The beginning of the Gospel of Jesus Christ." What implications there are in that pregnant phrase! Is Christianity finished? It has just begun, or, shall we say, has begun to begin. Is Christianity ready to have its obituary written up in magazines devoted to skepticism? Why, this is just its birth-age, its natal period, when it is getting ready for future growths of which the imagination of man has not even dreamed. All this that we know and enjoy today is but the beginning of the Gospel, and the end is nowhere in sight. Through grace and Gospel we are going on.

What can be done with or for religious fanatics? Little or nothing. As a rule they are not susceptible to reason and they cling to their delusions to the end; or, if in isolated cases they give them up, they lapse into utter and blasphemous infidelity. After more than a quarter of a century in practical Christian effort we are forced to the conclusion that work expended upon the religious fanatic in the way of argument and persuasion, even when done with ability and the best of spirit and purpose, is a waste of time, strength and good offices.

The *Methodist Review* of the Church South says editorially, in its last issue: "In the quotation in our last issue from the

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JOHN F. M.

educational article of Professor G. G. Findlay, which appeared in the July number of the *London Quarterly Review*, occurred this sentence: "To bark at the heels of the higher critics is not an exhilarating or very profitable employment." We are glad to note that many of our younger men are illustrating the wisdom of this sentiment. They are not frightened or panic-stricken, nor do they swallow without question every potion which bears the label of a higher critic. They are able to give themselves dispassionately to the study of the Old Testament, in particular, and to satisfy their own minds in the issues raised."

It is very gratifying to note the growing sentiment for total abstinence in the Roman Catholic Church. Members of the board of government of the Catholic Total Abstinence Union of America met last week in New York to map out a campaign in the interest of temperance. It was agreed to portion off the United States into six districts, with an executive member at the head of each. A general appeal the coming winter will be made to the hierarchy and clergy of the United States in behalf of total abstinence. Lecture bureaus will be established and a new committee, known as a national committee, will be selected from the most prominent temperance workers of the Catholic Church. Efforts will be made to have children take the pledge.

God has but one law in this world. Half of it is in the Old Book, and half of it is in the human body; and the half of it that is written in our bodies is just as white and holy and beautiful as the half that is hidden away in the Bible. It is just as much a sin to wilfully break the law in the body as to break the law in the Book. Blessed day for this world when we come truly to look upon these wonderfully constructed bodies as the "temple of the Holy Ghost." "Christ in you the hope of glory!" After this no defilement of the body for mere animal enjoyment.

### Anglo-Tamil Church, Singapore

THE picture of the Anglo-Tamil Church at Singapore, Malaysia, last week, was made from a photograph taken by Rev. F. H. Morgan, who for six years labored successfully in that field, and who was in charge of Tamil work from its inception. The history of the little church is unique and interesting. It appears that a prominent Hindu gentleman, knowing of the efforts being made in behalf of his people, sent for Mr. Morgan one day and desired an interview. This resulted in a proposition, on his part, to erect a building for the school, which was then being held in a rented house poorly adapted for the work, yet the best obtainable. Mr. Morgan told him that it must be understood that it was to be a Christian school, and would at the same time serve as a church on Sunday, to which he made no objection.

The church was finally erected on a plot of land belonging to the Hindu temple, of which the donor was the leading trustee, and on the day of dedication he was present at the services, and provided a feast for the native Christians and their families at the conclusion. On being questioned as to his motive in thus assisting a Christian Church, he informed Mr. Morgan that he himself had been educated in a Christian school in Ceylon, and wished to do this as a token of his appreciation for what Christianity had done for him. In an earnest personal conversation which followed, Mr. Morgan said:

"How is it, Mr. Murrugasupillar, that you, having been educated in a Christian school, having read the Bible, and being so



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appreciative of all this, are not a Christian?"

"Ah!" said he, "my family are all Hindus, my friends are all Hindus, my business relations are all Hindus — how can I be anything else? I shall probably die a Hindu; but these children — they will know better."

"But you do not believe in all this temple worship and ceremony?"

"No," said he with considerable emphasis. "It is all nonsense."

The church is a primitive affair, but well adapted to the purpose for which it is designed. With mud floor and thatched roof, and plain wooden benches, it yet serves as a place of worship for these poor native people, of which they are exceedingly proud.

### University Atmosphere

PRESIDENT HADLEY, when addressing the students at Yale on the opening Sabbath of the college year, as is his custom, set a high standard for the conduct of their life when he insisted that Christian living consists, not in acts of moral uprightness alone, but in breathing a spirit and helping to create an atmosphere which shall be a constant support to righteousness in the community. It demands that one shall recognize and approve righteousness in others, and shall ally one's self with the righteous element in society. A university is not a school, but an atmosphere. It is the university atmosphere which, more than anything else, influences the lives of its students, and this atmosphere is, for the most part, what the students themselves choose to make it.

"If I were allowed to give but one set of suggestions for our life and work here," said President Hadley, "I think I should say this: Let us keep our eyes always open for what is noble and for what is inspiring. When we see any man who is doing good work in either of these ways, let us give him approval and sympathy and encouragement." "Not by keeping the letter of the law made for us by some one else, but by helping to form part of a living spirit and a living church, do we find the full measure of Christian activity."

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